The Word

VOLUME 4 FEBRUARY, 1960 NUMBER 2

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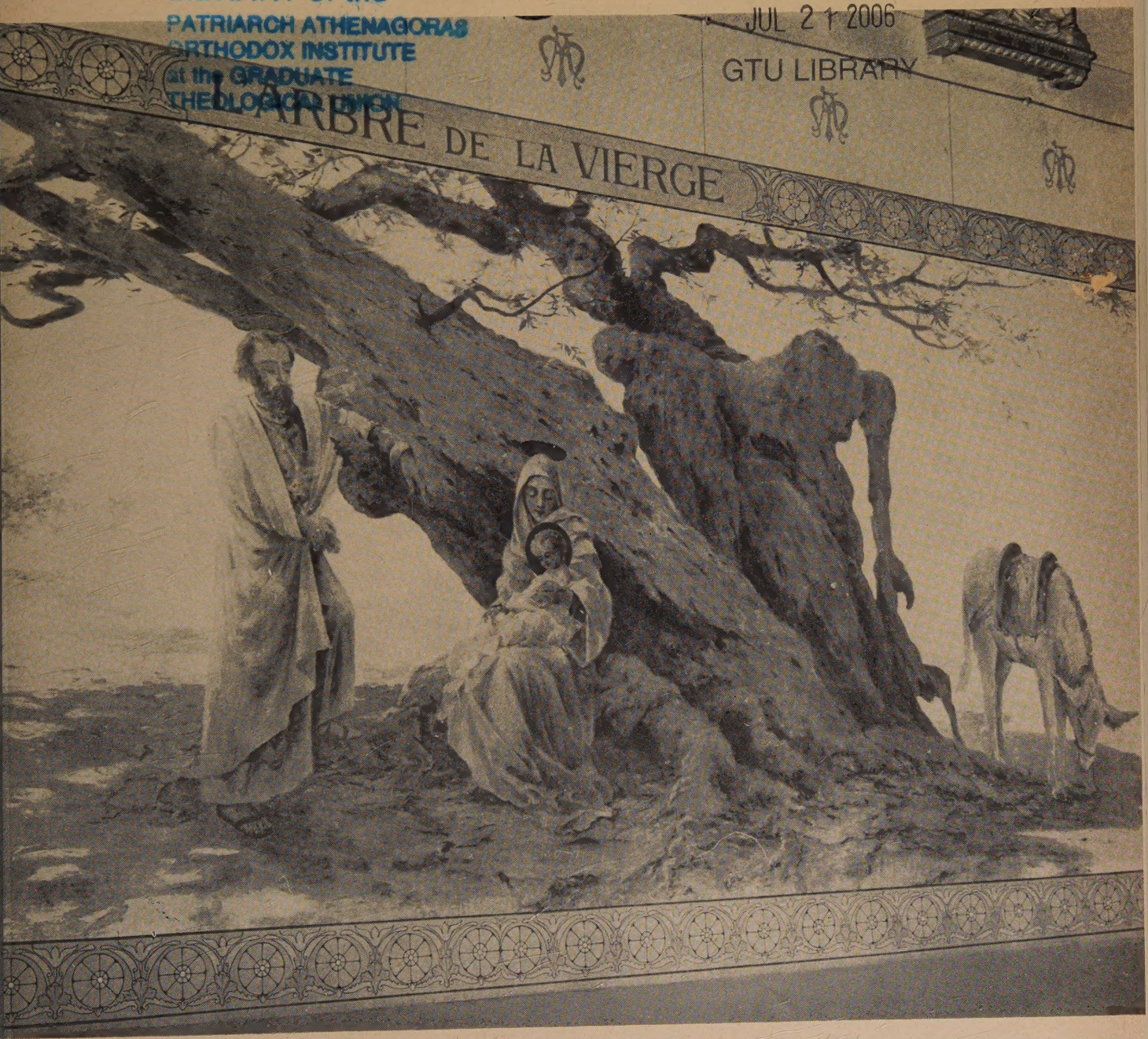

OFFICIAL PUBLICATION OF THE SYRIAN ANTIOCHIAN ORTHODOX ARCHDIOCESE

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A painting depicting the Sacred Family resting by the Virgin's Tree in Matarıa, near Cairo.
—Arab Information Center Photo

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OFFICIAL PUBLICATION OF

THE SYRIAN ANTIOCHIAN ORTHODOX ARCHDIOCESE

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ORTHODOXY, the ECUMENICAL MOVEMENT, and the WORLD COUNCIL of CHURCHES

"Beloved, do not believe in every spirit, but test the spirits to see whether they are of God; for many false prophets have gone out into the world . . . Little children, you are of God, and have overcome them; for he who is in you is greater than he who is in the world. They are of the world, therefore what they say is of the world, and the world listens to them. We are of God. Whoever knows God listens to us, and he who is not of God does not listen to us. By this we know the spirit of truth and the spirit of error" —*St. John I. 4:1-6.*

by REV. FATHER JOHN

Parish Priest, St. Nicholas of Myra Orthodox Church, Beckley, West Virginia

From August 22, to September 4, 1948 there was held at Amsterdam, Holland, the first Assembly of an organization which assumed the title "World Council of Churches." The Assembly itself established the World Council by adopting a brief Constitution. The newly created Council consisted of 147 Churches from 44 countries which were represented by 351 delegates, including representatives of the Greek Orthodox Patriarchates of Antioch, Alexandria, Jerusalem and the Ecumenical Patriarchate of Constantinople. Also the Orthodox Church in Cyprus, the Church in Greece, the Romanian Orthodox Episcopate in America, the Russian Orthodox Greek Catholic Church in North America, and the (Syrian) Antiochian Orthodox Archdiocese of New York and All North America. Because of this Constitution adopted at Amsterdam on August 30, 1948 and the subsequent rules and amendments of the Assemblies held at Evanston, Illinois, in 1954 and 1956 we can speak accurately and objectively concerning this organization, in origin and essence Protestant, which is so much in the news today.

A simple analysis of the Constitution and rules of the W.C.C. indicates:

1. The World Council of Churches "is a fellowship of Churches which accepts Our Lord Jesus Christ as God and Saviour."

2. There is no other definition of the Council given by the constitution than the one cited. However, the constitution indicated the powers and functions of the Council, which implicitly help to define the nature of the union.

3. In the fourth article of the constitution, under the heading "Authority," we find the powers which the member churches of the Council gave to it. By considering these powers we can understand better the nature of the fellowship affirmed in the definition. There is nowhere in the constitution a definition of the words: "churches," "accept," "God," or "Saviour."

4. In the fourth article the constitution declares that the Council "shall offer counsel and provide opportunity of united action in matters of common interest." This is the first power of the Council. Its secondary powers are: (a) "to take action on behalf of constituent Churches in such matters as one or more of them may commit to it"; (b) "to call regional and world conferences on specific subjects as occasion may require." The powers of the Council are severely restricted. "The World Council shall not legislate for the Churches; nor shall it act for them in any manner except as indicated above or as may hereafter be specified by the constituent Churches."

5. It therefore follows that the Council is neither a church nor the Church. The Council cannot define doctrine, polity or interdenominational policy. No member church is obliged by any doctrinal or practical recommendation of the Council; nor can the Council do more than present to the churches the results of the discussions held under the Council auspices. What the member churches wish to do with such findings is left entirely to the discretion of the churches themselves.

It would appear that the whole purpose of the Council is to provide opportunity for discussion and common contribution to the solution of questions. It formulates and distributes the findings of such conversations. However, it is obvious from the literature supplied by the spokesmen of the Council, that the Holy Spirit will guide the debates so that what comes forth will bear the authority of Truth, which cannot help but influence the individual churches. Yet all is not said by the cleverly constructed phrases of the constitution. Obviously the real objective of the Council is the formation of a united Christian Church. It is hoped, of course, that in order to achieve this goal the multitude of doctrinal and other differences which divide the variety of churches will somehow disappear! It would definitely seem, for example, that what is most important to ecumenical enthusiasts is somehow to get together without damage to anyone's feelings than to really determine the Truth. This is characteristic of Protestantism and the sectarian spirit which substitutes private opinionism for revealed and dogmatic Truth. It was the same spirit which created the sectarianism in the first place: replacing stable objective standards of Christian Truth with judgments which are subjective, sentimental or pragmatic. In such circumstances it will be obvious that the outcome can only amount to one thing—the creation of a massive Sect to replace the former multitude! The logic of the movement points to the *una sancta* as the goal of its strivings. But unfortunately, the different groups within the Council—with the exception of the Orthodox whose actual association with the heretics is uncanonical—are not agreed on what the *una sancta** is.

The World Council of Churches, excluding the Orthodox Church which, despite the fact that it is at times misrepresented by a few of its liberal minded representatives (especially, in America) is in essence a dynamic emotional expression of Hope. Is this hope founded on something more tangible than the easy recognition of the obvious good which would result from a more intimate church-union? Yes. The World Council is an evident

proof that the churches can unite; for indeed they have done so. However, this union is essentially a union of fellowship.

Protestants feel that the ecumenical movement is a modern version of the great Ecumenical Councils of the historic Church! Unity, however, was always one of the Church's attributes. When differences and controversies arose *they were settled within the framework of the Church, without compromise* and were never permitted to result in permanent rifts. The place for sectarianism was outside the Church. A departure from the first was Heresy: for the second, Schism. Men were at liberty to choose heresy or schism, but they could not inflict either upon the Most Holy Body of Christ—the One, Holy, Catholic, Orthodox and Apostolic Church of Christ. The vision of the Church is ever fixed upon its divine origins and sensitive to continuing divine guidance. It takes seriously the prayer of Christ "that all may be one." However, the Unity which Christ commended was a complete and essential unity of all men united to Him in One Faith and in One Body. The conception of unity which pervaded the mind of the World Council of Churches—the general expression of Protestant Ecumenism — is characteristic of its membership . . . This "ideal" is simply a psychological expression of insecurity . . . a desperate attempt of outcast and discredited Sectarianism in its feeble efforts not only to survive but also to "match itself" somehow to the great and undivided Church, the source of true unity.

In the World Council of Churches the ecumenical hope of ultimate union, one notices many profound divergences. The Orthodox Church which in fact is a Member—though it should never have been other than an Observer if the requirements of Canon Law had been observed—consistently make it clear that the One, True, and Visible Church of Christ already exists and it is the Eastern Orthodox Church, into which all the others must enter though possible consideration for local and historical eccentricities will be made.

The Protestant Episcopal Church and its spokesmen which are usually of the High Church body, or as they call themselves nowadays "the Anglo-Catholics," seem to be of the opinion that the true church is the Holy Catholic Church, which is not to be identified with the Byzantine Church exclusively; since it includes the Old Catholics, (a schismatic body of former Roman Catholics who refused to accept the decrees of the Vatican Council and who are now almost completely Protestant in mind and practice), and the Protestant (Anglican) Episcopal Communion.

In complete opposition to such views we find some activist evangelicals who consider the Church as an inner bond of the Spirit manifested in individual faith, so that the external organization flowering from the collective faith of congregations is not to be determined a priori, but is optional according to the wishes of the gathered faithful. Nor are the Evangelicals all of one mind. Some of them are liberal, persuaded that the structure and dogmas of the Church are the free creations of the believing communities. *De facto* you always have them, but *de jure* you do not need them. Faith, which is a personal, experimental achievement, is all that is required. Other Evangelicals are closer to the Reform tradition, and give importance in varying degrees to the Scriptures as obligatory norms for order and belief, but no other obligations can be imposed.

Fundamentalists who insist on sharply defined traditional scriptural formulas of belief keep away from the Council and will have no part in it, because they find that the Council is not committed to a high degree of biblical literalism, which fundamentalists consider essential to valid Christianity.

In the light of these facts we must distinguish the unity achieved by the Council as organized by the Constitution, from the future unity ardently hoped for by the participants in Council activities. This hope is not alien or incidental to the unity of the fellowship. In Article 3 of the Constitution one of the functions enumerated as proper to the Council is "to promote the growth of ecumenical consciousness in the members of all Churches". However, the Council juridically as such does not represent a church-union but rather an opportunity for the disunited churches to meet in an atmosphere of harmony and friendship. As it is constituted, the World Council is not a Church, or the Church, is not an amalgamation of churches, is not even the initiation of a fusion of churches. It is a gathering place for many churches, with the fervent hope that under the guidance of grace the churches meeting will to an even greater degree unite among themselves in terms of their own individual initiative. But it must be observed that the very existence of the World Council of Churches itself constitutes a denial in fact that a True and Undivided Church already exists . . . that is a visible and united Church . . .

Noteworthy is the fact that the Roman Catholic Church, whose faithful outnumber by one hundred million the combined memberships of all the other separate Christian bodies, is absent from the World Council. On the other hand, no major Protestant denomination is missing, though some important churches of such denominations have not yet joined. Regarding the Roman Catholic Church: the question of participation in conferences exclusively organized by non-Catholics is dismissed briefly at the very beginning of an instruction published by the Holy Office at Rome in the year 1950. The instruction begins: "The Catholic Church takes no part in 'ecumenical' conventions and other assemblies of a similar character." No more is said, and the mind of the framers of the instruction seems to be that no more need be said. Consequently, the possibility of formal participation in World Council activities is rejected by disciplinary principle. However, the principle by which the Roman Catholic Church, formally as such, will have no formal part in the work of the World Council, does not in the Roman mind mean that there is no recognition of the Council or that she cannot in a completely neutral but friendly way have official observers at the meetings, if the occasion favours such an action. It obviously does, however, mean that officially the Roman Catholic Church refuses any formal participation in Council activities. Outside of the meetings, it is stated by authorities of the Church that Roman Catholic scholars and theologians can always be freely consulted by Council workers and their studies incorporated into Council findings. "It is an

* (ONE HOLY) (Church)

impressive fact that the stream of Roman Catholic publications concerning ecumenical questions is still growing." This is an observation of Dr. William Adolf Visser't Hooft, who keeps in contact with this growing literature. Among the more prominent works so far published on this particular subject by Roman Catholic scholars and writers are the following: The works of the late Father Paul James Francis of the Friars of the Atonement; Metzger, Couturier, Boyer, Laros, Dumont, Sartory, Winslow, Attwater, Lortz, Rahner, Grosche, Willebrands, Hanahoe and others. All these men have written on the subject, but there are others, including the noted Dominican, Jerome Hamer O.P.

The refusal of the Roman Catholic Church to enter the World Council of Churches and her exclusivist attitude is to be honest and fair, justified by virtue of her proclaimed position. She like the Orthodox has quite clearly stated that she is the true Church and that as such she cannot admit, if she is to remain true to her belief, that there can be any other Church. This she has stated candidly and forthrightly over and over again. There is no secret about it. The Protestant Bishop Stephen Charles Neill, a leading figure of the World Council, in a context somewhat different from the following, says:

"We are at a great advantage in dealing with our Roman Catholic friends, because we know exactly where we are with them, and, if we are deluded, it is our own fault . . . But I know exactly where I am with a Roman Catholic friend, and I do not regard him as uncharitable for holding a view to which, however untenable I may myself regard it as being, he is pledged as long as he remains a member of that Church." For the Roman Catholic it must be stated anything less than Roman Catholicism is a *reductia ad absurdam* of Christianity, and the Council is, to say the least, prepared to accept something less than Roman Catholicism.

If the position of Roman Catholocism is exclusive then surely the same must apply to Orthodoxy? And yet the Orthodox Church continues its membership of the Council although it has irrevocably stated its position. Whether the Orthodox Church can continue to be consistently present is a question which ought to be settled. Some of the Church's delegates at meetings of the World Council are obviously uncomfortable and wonder if they should be there at all. These are the responsible well trained Canonists whose correct Orthodox views coupled with a thorough knowledge of not only the tenets of Protestantism but its psychology as well, enable them to safely represent the Church. Others, especially delegates of the Church in America, which it could be stated has been in an almost dangerously close contact with American Protestantism, believe that it is an admirable and charitable medium for giving "witness" to the truth which is fully contained exclusively in the Eastern Orthodox Church, and which all others must accept in order to be truly in the Holy Catholic Church of Christ. None, however, can or would be permitted to express the intention of forming or entering a union which will be anything else than the Eastern Church. If the Protestant Anglicans or others want intercommunion with the Orthodox, they must *first* accept the dogmas of Orthodox belief—which is the Catholic Faith in its entirety. There can be no possibility of intercommunion with the heterodox, for according to the teaching of the Orthodox Church, "every union should be based on common faith and confession with the undivided Church of the Seven Ecumenical Councils and of the first eight centuries" (Declaration of the Orthodox Delegation of the 2nd General Assembly of the World Council of Churches published in "Orthodoxia"). Agreed upon this point are all the Orthodox theologians that have dealt with the question of the Union of Churches, namely, Germanos of Thyateria, Nicholas of Nubia, Christopher of Leontopolis (now His Holiness the Patriarch of Alexandria) H. Alivizatos, D. Balanos, P.I. Bratsiotis, C. Dyovouniotis, G. Papamichael. The same view was stressed by Professor Damalas in 1867 when he said that "the recognition of the authority which belongs to the early Catholic Church of the Seven Ecumenical Councils . . . is *conditio sine qua non,* for the Union of other churches to the Orthodox Church, will be real and true only when it is dogmatic and internal. Every other external unio or intercommunion constitutes a *confusion rather than a union of churches, the offspring of hypocrisy or of indifference, or of religious suicide. . . .*"

That the Orthodox Church is ecumenical-minded needs no proving. It has always been—but it is obvious that its ecumenicism is quite different from that represented by the World Council of Churches. Outstanding among its exponents in America, for example is the Most Reverend Metropolitan Antony, Archbishop of the Antiochian Orthodox Archdiocese and a Member of the Holy Synod of the Patriarchate of Antioch. Recently, His Eminence has made several statements concerning the reunion of Churches, with particular emphasis on the possibility of better relations and even complete unity with the Roman Catholic Church, if a settlement of the slight differences which have for a thousand years caused the separation of West and East, can be effected. In this direction it would seem that the Greeks will prove to be the most difficult, for they have as a result of an age old "hate" of the Latins (mostly political and nationalistic) turned very dangerously close (how close?) to the Protestant sects of America. In a recent statement issued by the Greek Archdiocese of North and South America concerning the proposed Ecumenical Council to be held at Rome, and to which it has been rumored the Orthodox may be invited; the Greek Archbishop stated that as representative of the Ecumenical Patriarchate in America "the Orthodox Church would not consider such an invitation unless the Protestants were also invited". Although the Ecumenical Patrichate has not yet confirmed that statement, the statement has nevertheless caused great embarrassment to the Church in America and has been the object of severe criticism by Orthodox theologians and scholars in this country and abroad.

From a practical point of view and by virtue of our common participation in the Holy Sacraments it would seem that the best possibility in the field of ecumenical relations lies between ourselves and the Roman Communion. Both Churches will admit that even if Christendom is disunited, the Christian Church is not, and never has been. When the Orthodox and the Roman Catholics hold dialogue, this point is so clear that there is never any ambiguity. Both know that what is called for by the other party in the dialogue is agreement on doctrine. One

side is wrong and the other is right, and the side in the wrong must accept the right side before any reunion is possible. There never is the supposition that neither side is right and both are wrong, that neither is the Church but both are only defective phases of it. Neither do the Orthodox within the Council today believe that any church within the fellowship has any title, even partial, to the name of the Church of Christ except their own church.

Sometimes one doubts whether the Protestant ecumenists of the World Council of Churches knew what they were doing when they invited the Orthodox Catholic Church to enter into a fellowship on the basis that they are somehow the true Church of Christ. Logically enough, Protestants insist on the validity of the action and the fundamental positions of the so-called Reformers of the sixteenth century. It is hard to see how they could be Protestants if they denied such validity. However, in affirming the position of the Reformers they must accept the consequences which the Reformers were courageous enough (as a Protestant would judge), or rash enough, (as the Catholic thinks), to accept. The consequence was that they declared the Catholic Faith as outlined by the Seven Ecumenical Councils to be heresy, and they in turn were considered heretical by such declaration. The only logical thing for the Protestants is to ask the Orthodox Catholic Church to become converted to Protestantism; for how can they tolerate the membership of an apostate church with the Church of Christ without conversion?

At this point one can easily sense the annoyance of the indifferentist, both within the Church and without. The above reflections will be condemned as typical of the "outsider" mentality. If you shared the thrilling experience of harmonious collaboration and discussion, the sincerity of intention in so many devout men and women, you would see at once that all your abstract difficulties are irrelevant. Because you have not felt this, you can toil away at a mere exercise in logical subtleties. . .! Or perhaps, your attitude is a contradiction of the spirit of charity and brotherly love so clear in the Holy Gospels . . . But in answer to this emotionalism let it be made clear that charity is not to be identified with every upsurge of kindly feeling. The love Christians esteem so highly is the fruit of the Spirit, which is the spirit of truth. If my feeling does not derive from this source it is not the love of the Gospel. True love is love in truth. Any other kind of love will not bring forth good fruit. In fact, it is quite capable of tragic consequences.

Consequently, we must make some distinctions concerning the fruitfulness of the loving fellowship of all who claim the title of Christian. If it is true love which kneads together the fellowship, it will begin in truth and enrich the vision of truth. If it be not love in truth, it will only obscure and mutilate truth. Lust is love. The will to possess is love. Calculated self-interest is a kind of love. Yet from these imperfect forms of love we need expect no lasting good. Not every kind of love is healthy; not every kind of love is creative. In a word we must keep away from love rooted in delusion.

Reunion activities are the proper function of the Bishops of the Orthodox Church and the bishops alone must weigh the probable benefits and evils resulting from any gathering or conversations; for they are the pastors and teachers of the flock of Christ. It is their sacred duty to ensure that when delegates are dispatched as representatives of the Church, such delegates are thoroughly trained and responsible.

Above all the Bishops must make certain that in all conversations with the heterodox the Orthodox Catholic doctrine must be given in its entirety. There must be no slurring over unliked dogmas nor the use of misleading expressions for genuine doctrine in order to cater to the credal prejudices of the heterodox. Such devices will not only scandalize the Church but are deceitful and raise hopes in the non-Orthodox which can never be fulfilled. The measure of our success in the matter of ecumenical relations will depend upon the wisdom of those whom God has chosen and who have received the Consecration of the Holy Spirit and the authority of Jesus Christ the Son of God, to be His representatives and the representatives of His Most Holy Church, the only source of Truth, Unity, Salvation and Peace. And let us all remember in our fervent prayers before the Lamb of God those "other sheep" to which Our blessed Saviour made reference when He prayed "that they may all be one . . ."

SERBIAN CHURCH PLEDGES CONTINUED GOVERNMENT SUPPORT

BELGRADE (RNS) — Patriarch German, in a statement issued here, pledged that the Serbian Orthodox Church would continue working jointly with the government-sponsored Associations of Orthodox Priests "for the well-being of the Church and the Yugoslav state."

The statement of the country's top Orthodox leader was released in connection with a congress in Belgrade of the central board of the Orthodox priests' associations.

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Address of Archbishop Iakovos to the G.O.Y.A. District Conference Diocese II Dist.1

MORRISON HOTEL, CHICAGO, ILLINOIS, MAY 23, 1959

(EDITOR'S NOTE: *We print in full an address of the recently installed Archbishop Iakovos (James) of the Greek Archdiocese of North and South America. It is significant for many reasons. Greek Christianity is second only to Syriac Christianity in closeness to Our Lord's earthly ministry, and although the Greeks constitute less than 10% of the world membership of Orthodoxy, they are more numerous than the other national groups in the United States, and are proud bearers of the heritage of the creative Byzantine era. The address is also important as a first public declaration of policy from the new Archbishop to the youth movement of his Archdiocese.)*

Before I begin my address, I would like to convey and to extend to you the fatherly blessings of His All Holiness, our Ecumenical Patriarch, Athenagoras I, who has the greatest love for the beloved sons and daughters of the Greek Orthodox pioneers in this great country of ours.

From Phanar, His historic See, Patriarch Athenagoras sees you in the light of his dreams for the developments and the growth of our Orthodox spiritual forces in the American Scene. America is nothing other in his eyes than a land where God will that all men, all heritages, all religions and all traditions should meet one another and create a new hope for the whole world: A new tradition of spiritual and cultural values that would embrace all people and form them into a new world, a world guided by His Word.

In the three hundred years that America has existed, one thing that has so far been achieved, is the oneness of national consciousness, which makes all of us feel proud of our American citizenship. The second thing, which will be and must be achieved in the future, is another oneness: the oneness of faith and ideals.

Our Youth of Greek parentage and of our Orthodox faith should demonstrate a great concern in this need and development, and contribute their utmost to the gradual shaping and forming of these common religious and moral standards and values. The Patriarch wants you, the Greek Orthodox Youth of America, to begin this kind of responsible thinking and doing.

And now, I begin my address: I address you not as a guest speaker, but as your spiritual father and leader, fully conscious of my limitations, most aware at the same time, of my responsibilities. What I want to ask from all of you is your prayers; because nothing in any field can be accomplished without the help and assistance of God, especially in my working with you, for it is high time that you and I should begin to labour together for the generations which are to follow. The Greek Orthodox Youth of America must feel that it has passed through its stage of infancy; that is adult enough to realize that it has responsibilities of its own; responsibilities toward the Church, our Church, and the Youth, our own Youth. Neither our Church nor our Youth can wait any longer. Time is passing, and together with time, opportunities are flying away. There are thousands of young men and women that GOYA has not yet tried to reach.

I want to speak to you about all that GOYA has not done, for I believe that it is for the things undone that you meet in Conference. Your meetings give you opportunities for self-examination, for realizing the mission of GOYA with new vision, and for arming yourselves with a strong sense of responsibility towards the future. Unless I deceive myself, GOYA should be considered not merely a youth organization, but the organization of the Greek Archdiocese. However, that GOYA has not yet fully realized this — there is no doubt. I say this having in mind that GOYA is not following or affirming faithfully the program of the Archdiocese — otherwise, there would not exist the conflicts that do exist between GOYA and some of our Priests. I know of these conflicts through the statements and complaints made to me by certain representatives and committees of GOYA. I do not want to go into the details. All I want to stress is this: GOYA at times acts and speaks so independently that your organization does not heed the spiritual leadership of the community that is embodied in the spiritual leadership of our Priests. Most disturbing and saddest of all, is that this independence appears with the activities of our communities which are under the guidance of our Priests. Such independence would not manifest itself if GOYA truly believed that it is an organization of the Archdiocese. That is why the place and function of GOYA must be re-examined in a new light — within the framework of the Archdiocese. If GOYA is indeed the organization of the Archdiocese, then it necessarily must be an integral organization of each and every one of our communities. And consistent with this, all Goyans of age (of 21 and beyond) should be members in good standing of both local parish and the Archdiocese.

In other words, GOYA, in essence, should be the Junior Community in each of our communities; otherwise, GOYA cannot fulfill the place and mission for which it was created. That is why the first task of GOYA should be — and if it is not, it must be — to take a census of our youth, whom GOYA should then strive to enroll as members of the community. It is no secret that by and large our youth is absent from the membership rolls of our communities. Therefore, the "new look" which GOYA should

assume must appear — the sooner the better — as the Junior Community in each of our communities. AND — GOYA must definitely acquire this "new look" by the time it celebrates its TENTH Anniversary. That is why, henceforth, no effort should occupy and concern GOYA more than this. That is why I will urge every Chapter of GOYA to embark upon such a program, temporarily putting aside every other project. I am well acquainted with GOYA projects, through personal experience, since I have attended at least three GOYA Confrences as those in Washington, Birmingham, and Los Angeles. I do not know how many of you are enthused with the progress of your project. I,, for one, cannot say that I am. Neither am I enthusiastic about your newly sponsored missionary program. On this, I will not comment. However, what I do want to stress is that the Conferences of GOYA should aspire to great accomplishments rather than to great plans. GOYA should not have many different sub-committees, nor should it undertake too many projects at the same time. GOYA should function and move as one body, with a strong and absolute unity, and finish one project before beginning another. The most appealing and the most necessary of all GOYA projects is the missionary activity which must begin in every home as a "home mission." Our home, our family, our community, our constituence, must learn to transform the motto "Live Your Orthodox Faith" into a way of life. When this great project is completed, you may then — and only then — begin others.

The second most necessary project could be happily realized by you if you clarified your own thoughts, and if you clearly know where we are heading. And it is about this that I will now speak. To the question of where we are heading, there is a double answer. We are going upwards and forward. By upwards I mean that as a church we are rising in prestige and being acknowledged by the non-Orthodox. We are not a church of dead forms or of ceremonialism, as we up to now have been considered to be by many. We are a church that has many truths to proclaim, that have not been understood, pertaining to both the practical and the theoretical aspects of our religion. The non-Orthodox are beginning to realize that Orthodoxy represents more than does the "legalistic" church of Rome, or the "rationalistic" conception of religion held by Protestants. Our non-Orthodox friends are beginning to see Orthodoxy as a "way of life" to feel it as a spiritual force, especially when they follow our Divine Liturgy; to comprehend it as a tremendous spiritual force from within, that enables the Church of Christ to be what it should be — A Church of asceticism, martyrdom and triumph. Here in America and elsewhere, we are beginning to appear as an stabilized force in the eyes of the non-Orthodox. Also we are beginning to move forward. Today, you will find our Greek Orthodox everywhere. As a church, we have three new Archdioceses in Africa: one in Central Africa, one in East Africa, and one in West Africa. Today, young men study in our Theological Schools of Halki, Athens, and Salonika, and then go as Apostles to Korea, Uganda, the Indies and Ethiopia. We also have the great brotherhood of Greek Theologians, "ZOE," which has as its purpose to remold the Greek conscience to a truly Orthodox conscience. We actually are nothing more or less than a part or integral part — of Worldwide Orthodoxy, and as such we must go forward, we must strive mutually towards the goal of progress. We shall accomplish these two great purposes, as we give greater spirituality to and gain a broader understanding of our Church.

We must readily admit that the congregation of our church requires a greater spirituality, and that our churches must realize their purpose in the light of Christ's Apostleship. Our church cannot single itself out from the non-Orthodox and remain alone, nor can it continue to consider itself a "service station." Our church is Christ Himself, continuing throughout the ages. This is the definition which St. Augustine gave to the Church. And since our church is CHRIST, it must move as Christ moves — that is, in every direction, and spread the light of truth — everywhere, in order that those with the church, and those without, shall walk in the light of truth.

As a result of all this, I feel that GOYA must begin to search within itself within its soul and Orthodox conscience, to find the strength and power, which it needs, and to change its Motto to a Way of Life. But this will never be accomplished if GOYA continues to concern itself with a thousand and one activities or projects, and to allow them to remain unfinished. It is imperative that GOYA complete this one project — the MISSIONARY PROJECT. When GOYA points all its efforts toward the accomplishment of this project, it shall automatically become the truly official organ of our Church, and exert that magnetism which will draw the future generations into the arms of our Orthodox Church.

It shall also be necessary for GOYA to more maturely and more responsibly approach and face the language "problem." To cease to believe that the agent which shall save Orthodoxy is — language. Language is not the solution. It is merely one aspect of the solution to our problem. The language situation, as established by my predecessor, the late great Archbishop Michael is a bilingual situation. This bi-lingual situation or solution, which has two aspects, has NEVER been really understood by GOYA. You have considered it as a solution to the language problem — and have preferred the one labeled "English," at the expense of the other — Greek. And the fact that English has been preferred to the Greek, and the consequent fact that th Bi-lingual Divine Liturgy books, such as the Divine Liturgy of St. John Chrysostom, the Archdiocese Handbook and the Bi-lingual Sunday School materials have been discarded, and along with all this more than $100,000 which has been spent in their preparation is a sign of disrespect, both toward our church and to the revered memory of the Founding Father of GOYA, the late beloved and great Archbishop Michael.

The question of language must be approached not in a negative way, with a lack of willingness, as one would approach it if he did know the Greek tongue well, but positively, with a thorough study of the entire problem. Such a study of our linguistic problem would lead to the following conclusions:

1) The Greek Orthodox Church has always been the most liberal churches in reference to the problem of language. Our Church, unlike Catholicism and Protestantism, which imposed Latin and English, respectively, on their communicants in various lands, never imposed the Greek

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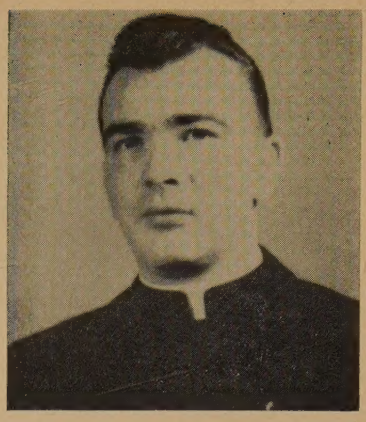
God's LOVE . . . or God's ANGER?



by FATHER MICHAEL J. BUBEN

***East* — GOD'S LOVE**

Jesus Christ came for this, that mankind might know God. Saint John writes:- "No man hath seen God at any time; the Only begotten Son . . . He hath declared Him." (1.18). i.e., no one ever saw God, the Only begotten Son revealed Him to mankind.

True, people knew that God exists, before the coming of Christ, but they did not know what the Will of God was. The true knowledge of God was brought to people by Christ who gave them the true faith in the Godhead. The Son of God Himself dwelt among us. He Himself was God, mankind saw Him, saw how He lived and heard His teaching, and through this understood true God.

Who hath seen the Son, hath seen the Father, says Christ, and from hencfeorth ye know Him, and have seen Him. I am in the Father, and the Father in Me." (John 14, 7-11).

What is the Will of God?

God created man in His image. Therefore, the Will of God is, that we live according to the image of God, i.e. live Holy lives, because God is holy. This image was disfigured by sin—a product of the evil one; and therefore, it was necessary for God to appear once again to His people, that they might know how to live.

Mankind fell into sin and through this fell from God. Mankind also became so accustomed to evil, that they began to lose track of how to live holy lives. From this people also lost eternal life. The Lord God, Himself Holy, gave His creation holiness and goodness. Evil—not being a creation of God, has to perish. Therefore, holiness leads to eternal life. Evil—sin leads to death.

Therefore, God Himself became Man in order to save mankind from sin, from death to life, and return them to God. Not only through His teaching, but through the example of His entire life among us, Our Lord Jesus Christ taught mankind how it was possible to cleanse our sins and live in holiness—live in Godliness.

For this Our Savior established His Commandments, established Mysteries (Sacraments), and founded His earthly Kingdom—Holy Church, that She continue the Work of Christ, spread the true Faith among men and lead them through the path of Christ's Commandments to holiness—to eternal life.

But what kind of *path* is this?

This path is narrow, as Our Savior Himself says: "the Kingdom of heaven suffereth violence, and the violent take it by force." (Matt. 11, 12). Who wants to be saved. must take on the yoke of Christ: "Take My yoke upon you, and learn of Me;" (says Christ), "for I am meek and lowly in heart: and ye shall find rest unto your souls. (Mat. 11, 29).

In order to save oneself, it is necessary to forget oneself and take up the cross of Christ, i.e. it is necessary to imitate Christ, or as the Apostle Paul says—throw off the old image of sinful man and "put on the new man, which after God is created in righteousness and true holiness." (Ephes. 4, 21-24), which means man has to renew himself from the old sinful man, and regenerate himself into truth and Christ's holiness.

About this subject Jesus Christ also said to Nicodemus: —"Except a man be born again, he cannot see the kingdom of God." Nicodemus did not understand these words and asked Christ:—"how can a man be born, when he is already old? Can he enter a second time into his mother's womb, and be born?" Jesus answered once again—"Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." (John 3, 2-21). Which means; no one can be saved who is not baptized and takes on the new man. He must as if once again be born, only this time not from his mother's womb, but of the Holy Spirit.

This is why St. Paul and the holy fathers call baptism the image of death. In baptism a soul is "buried to Christ," dies from all earthly things, and comes out of the water for a new life in the Commandments of Christ. (Col. 2, 11-13).

The Lord also says:—"If any man will come after Me, let him deny himself, and take up his cross, and follow Me. . . ." (Matthew 16, 24-28). The man cannot think of his gain (fortune) because, as Christ says—"No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." (Luke 9, 37-62). All thoughts, all ambitions and the whole life of a Christian should be one of "plowing" toward Christ.

Because Christ also said:—that the kingdom of heaven was like unto a merchant who came upon a precious pearl, and went to sell all his possessions in order to buy that pearl. Also "the kingdom of heaven is like unto leaven, which a woman took, and hid into three measures of meal, till the whole was leavened." (Matthew 13, 33). Leaven is the word of God, which the man takes to his heart: and as the leaven changes the dough, so also does the word of God renew man and prepares him for eternal life.

The Lord calls everyone: "If any man thirst, let him come unto me, and drink! (John 7, 37). "But the water that I shall give him shall be in him a well of water springing up into everlasting life. (John 4, 14).

And this water, this heavenly bread is given by the Lord to all who join His Holy Church, to all who would become students of Christ in order to be saved and partake of eternal life.

This is the teaching of Our Lord Jesus Himself. This is how Christ's Holy Orthodox Catholic Church has always taught about His work of salvation.

West — ANGER

The West says that Christ came to save mankind from God's anger, and punishment prepared by God because of sin. These sins were so abundant, that the only punishment could be the eternal damnation of all mankind. Therefore, the Son of God (so they say) took on this punishment for mankind on the Cross, as Man, and through this redeemed mankind from the anger of God.

The Orthodox Faith feels this is false, because it is not Scriptural; and it contradicts the Christian faith in od. The Lord Himself always spoke of od's LOVE, not anger. St. John wrote simply: "God is love." (1 Epis. 4, 8).

What type of God does the West depict, when they say, the Son of God had to be crucified in order to calm the anger of God? On the contrary St. John writes in his first Epistle: "In this was manifested the love of God toward us, because that God sent His Only-begotten Son into the world, that we might live through Him." (4, 9). Then St. John continues:—"Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we aught also to love one another." (4, 10-11).

From these words we learn, that if God had no love for us, there would be no commandment like the one Christ established:—"This is My Commandment, That ye love one another, as I have loved you." (St. John 15, 12).

It is proper to speak of anger, when God sent His Only-begotten Son—to save man? God forgives and accepts all to salvation. Only it is NECESSARY THAT PEOPLE REPENT, CRY OVER THEIR SINS, AND OF THEIR OWN FREE-WILL, CORRECT THEIR LIVES. That is why St. John the Baptist and Forerunner preached—"Repent, for the Kingdom of heaven is at hand."

Christ Himself came to explain God's love toward mankind. He came to show how sins could be forgiven. It's beyond me to understand the West feeling that God could not forgive His creation until He saw the Blood of His Only-begotten Son.

True, the Son of God did die for mankind, but He also lived among and for them to save them from the dark powers of Hell. Again we learn of God's love for us from the words of Christ:—"Greater love hath no man than this, that a man lay down his life for his friends." (John 15, 13). Therefore, the Cross of Christ is the symbol of our salvation, for God's love for us was thereon crucified, that we might understand, and quit complaining to God, but unite all mankind in His Holy Church. (First Epistle of John 3, 9, 12; 2 Cor. 5, 15; John 11, 52; 12, 32).

Address of Archbishop Iakovos

(Continued from page 8)

language on the nations where our missionaries spread Orthodoxy. On the contrary, our church created the Slavic and other Balkan languages and taught them to Orthodox converts.

2) Wherever the Greek Orthodox Church, at any time or place, was overcome by a feeling of inferiority, or by the thought that it was a minority church, and because of this, changed its language, our church, when this happened, was dissolved and entirely lost. It is self-respect and self-confidence that sustains a church, as well as faith in its own identity, and not is superficial linguistic make-up, which constitutes a tragic, self-inflicted, coupe de grace.

3) If we are to live and survive here as an Orthodox Church we will accomplish this not by changing the language of our church, but by changing our point of view to conform with the realities of today. It is not true, for example, that the Greek language today is spoken only by a very small segment of our younger generation. The truth is that it is only a small portion of our youth that does not know Greek. And as usually happens, the smaller segment, which does not know Greek should conform with the larger Greek-speaking part, and not the opposite. That is the usual rule.

4) Wherever the survival and perpetuation of the Church was premised on the linguistic problem, and not on the importance of conscience and heart, as was the case in Hungary, Italy, France, and America, the Church was weakened and eventually lost. We know of several instances where it was believed that Orthodoxy would be saved if the language of the country where it existed was adopted. In all these instances, the result was tragic.

After all this, what can I say or recommend to you? I have one comment to make, and two bits of advice to give you. My observation is that we have lost many years in fruitless discussion centered around the question of language. My recommendations are:

a) That you help the Archdiocese in the reorganization of its educational system; and

b) that you go more often to church, just because you may not know Greek too well.

I conclude with the following promise: if GOYA truly desires to be, first and foremost, an organization of our church, by assuring this, you will make happy both yourselves and our church.

BAPTISMS, MARRIAGES, FUNERALS

Our beloved priests are requested to use PRINT, or typewriter, in making their official reports of Baptisms, Marriages and Funerals. Accuracy is most essential in these records. They must be writen very plainly so every letter could be read without any doubt. We find it almost impossible to read some reports.

An Address at the Week of Prayer for Unity Service

by THE REVEREND CANON ALBERT J. duBOIS,

National President of the Orthodox-Anglican Fellowship
and Executive Director of the American Church Union

Our Blessed Lord prayed for a unity of His Body the Catholic and Apostolic Church which was to be far more than mere outward form. It is recorded in the 17th chapter of St. John's Gospel that He said, "I pray, Father, that they all may be one as Thou Father art in me and I in Thee; that they also may be One in Us, that the world may believe that Thou hast sent me."

Here is the source of our concern for the Unity of the Christian Church and it is the background of our observance of this Week of Prayer for Unity:—the Will of Our Lord and Saviour Jesus Christ and the solemn reminder of His warning that the conversion of the world will always depend upon the unity of the Church.

Because of the urgency of the times in which we are living and of the fact that the forces ranged against Christianity make it increasingly clear that the opposite of the conversion of the world will be annihilation there have been many tempting schemes for hastening the reunion of Christendom presented during the past several decades and involving shortcuts to the attainment of unity. There has too often been an ignoring of the source of our Christian Faith, a willingness to compromise in areas where men have no authority to do so and a forgetfulness of Our Lord's own statement to the effect that apart from Him we could no nothing enduring.

The source of Christian Faith and Order,—the means of our salvation, is indicated in the same high priestly prayer of Our Blessed Lord when He said: "The words which Thou hast given me I have given them and they have received them. Sanctify them in the Truth." The New Testament is filled with admonitions to hold fast to that which has been given and the Apostle warns us that apart from the foundation already laid by Our Lord and Master *we* can do nothing.

Many of us who work for Unity within the family of the Episcopal Church do so against the background of our conviction that this Church has preserved the Apostolic Faith, the Apostolic Ministry, Apostolic Worship and the Apostolic Sacraments. We have rejoiced in the clear definition of Anglicanism given to us by the first conference of Anglican Bishops at London wherein they stated in 1867 that the Anglican family of churches was unalterably bound to "The historic faith of the Catholic Church as taught by Holy Scriptures; held by the primitive Church; summed up in the Creeds; and affirmed by the undisputed General Councils." On the basis of this definition some of us within the Episcopal Church have banded together in an unofficial organization dedicated to unifying the Episcopal Church itself on this very basis—a definition substantiated by the Church's official formularies but none-the-less scarcely understood by large numbers of our fellow churchmen and, alas, sometimes purposely set aside. We have an organization and fellowship called the American Church Union with a primary dedication to a teaching objective and to the aim of unifying our own Church on a solid Catholic and Apostolic basis. Tempting schemes for shortcuts to a supposed reunion of Christendom which have won great favor with some of our fellow Churchmen in the Episcopal Church have, however, required us to spend a disproportionate amount of time in the Church Union Program during this past decade defending and maintaining the heritage that we believe is basically ours. We have been distressed at the strong movements within our Church which would set aside our continued loyalty to Apostolic Faith, the Apostolic Ministry, Apostolic Worship, and the Apostolic Sacraments.

Through it all we have continued to keep our eyes on the ultimate goal of the reunion of the One Holy Catholic and Apostolic Church and we have sponsored through the years the observance of this Week of Prayer for Unity. There was atime when we stood alone in sponsoring this prayer effort and then the Roman Catholic Church seized upon it, and, with its powerful influences upon the American press have increasingly given the impression that the Week of Prayer for Unity is primarily an annual occasion for the Roman Church to renew its invitation to other Christian groups to submit to its particular claims of supremacy. Just lately the World Council of Churches has endorsed the observance of this Week of Prayer and we are now at a stage where increasing numbers of Christians are at least praying for the fulfillment of our Blessed Lord's Will for Unity.

The Episcopal Church has an official intercommunion with the Polish National Catholic Church which is a source of encouragement and of rejoicing to the many Episcopalians who are contending for the Faith once delivered to the saints. It is a great privilege to have the Prime Bishop of the Polish National Catholic Church, the Most Reverend Leon Grochowski, with us at this evening's service. His understanding, friendliness and willingness to encourage and assist us in our particular Witnes in the Episcopal Church is a source of great joy and we, together with the growing membership of the Polish National Catholic Church seek to be loyal always to the Faith and Order of the One Holy Catholic and Apostolic Church as a necessary first step in any reunion effort.

We are grateful, too, for the opportunity to join in prayer for unity with our brethren of the great Orthodox

Churches of the East. Secure in their own Faith and Order we would ask from them a deep understanding in the face of the internal tensions within our churches which arise out of the willingness on the part of some of our brethren to compromise the historic Faith and Order for a man-made federation rather than a God-given unity. The Orthodox-Anglican fellowship is a voluntary organization to promote that friendliness and understanding between these two groups which may hasten the reunion which Our Lord wills. The Metropolitan Andrey, who is with us tonight, is no stranger. He was with us at the Catholic Congress in Evanston in 1954 and we are humbled at his willingness to join with us in this service of prayer tonight.

The Orthodox delegates to the second assembly of the World Council of Churches have given us all a firm foundation for evaluating reunion efforts in the statement which they set forth as the basis which the Orthodox Church regards as essential for the reunion of Christendom. The Orthodox conception of Church Unity, according to these delegates, implies a two-fold agreement:

First, "the whole Christian Faith must be regarded as One Indivisible Unity." It is not enough to accept just certain particular doctrines, as basic as they may be in themselves, for example, the doctrine that Christ is God and Saviour. It is absolutely necessary that all doctrines formulated by the Ecumenical Councils, as well as the totality of the teaching of the early primitive Church, should be accepted. It should be noted, in passing, that it is precisely because the World Council of Churches has isolated certain particular doctrines and ignored the complete body of doctrine formulated by the Ecumenical Councils that the Orthodox Churches find the World Council Plan unacceptable. From the Orthodox viewpoint, as expressed by their World Council representatives, the reunion of Christendom can be achieved solely on the basis of the total dogmatic faith of the early undivided Church without either subtraction or alteration. Our Orthodox brethren cannot accept a rigid distinction between essential and non-essential doctrines and they state categorically and wisely that there is no room for that comprehensiveness in the Faith which is generally just another word for compromise.

The Orthodox Churches, through their delegates to the second assembly of the World Council of Churches, have said that they cannot accept the Protestant doctrine to the effect that the Holy Spirit speaks only through the Bible. The Holy Spirit abides and witnesses through the totality of the Church's life and experience. We must ever remember that the Bible was given to us *within the context* of the Apostolic tradition wherein we possess the authentic interpretation of the Word of God. It should be noted that this is precisely what the first Lambeth Conference said about the relationship between Scripture and Tradition as far as the Anglican Communion is concerned. Anglican Churches are committed to the *Faith of the Catholic Church* as taught by Holy Scriptures.

These same Orthodox delegates have stated clearly that it is through theApostolic Ministry that the Mystery of Pentecost is perpetuated in the Church. The Episcopal Succession from the Apostles constitutes an historical reality in the life and structure of the Church and is one of the presuppositions of her unity through the ages. Unity of the Church is preserved by the unity of the Episcopate. The Church is One Body whose historical continuity and unity is also safeguarded by the common faith rising spontaneously out of the fullness of the Church.

True visible unity is nothing less than unity in the truth and its essential character and pattern do not have to be sought, let alone invented by man. Unity has already been given to the Church of God and persisted for over a thousand years until it was disrupted by the follies and sins of men. It is to be seen in the undivided Church of the first centuries of Christendom and in the visible unity expressed in the unanimous acceptance of the Orthodox faith and Apostolic Order and the fullness of sacramental fellowship. The visible unity that is God's Will for Christendom is that which He has already given which would have continued unimpaired to this day had it not been for human sin and perversity. It can be recovered now not by schemes of human devising but only by humble return to the Divine Plan which He has set before us. "This is the Way, walk ye in it."

At the conclusion of this service prelates of three branches of the Catholic and Apostolic Church will impart blessings to us. Our Lord loved to bless those who came to Him. We cannot receive too many blessings for they are a means of grace and we particularly need them as we strive against the background of our own particular convictions to fulfill Our Lord's Will for the Unity of His Church. Let us pray that as we receive these blessings they may strengthen us to become channels for the Grace of God and may guide us in bearing that bold witness to the Faith once delivered to the Saints, which alone can give promise for the ultimate reunion of Christendom.

We who are assembled here tonight represent those traditions and convictions which would seem to hold the key to the future. Statisticians tell us that in the United States the three religious groups which have grown most rapidly during the past several years are the Lutheran bodies, the Pentecostal Fundamentalists in their various separate organizations, and theRoman Catholic Church. Their growth is a testimony to the longing in the hearts of Americans for certainty of belief and bold, clear teaching. While rejoicing in the zeal and sincerity of our denominational brethren we must maintain that they have not preserved the Faith of the Holy Catholic Church in its wholeness and while we may at times envy the numerical successes of theRoman Church we cannot overlook such reports as came to us in a national magazine several weeks ago indicating their ineffectiveness in combating paganism. You may recall that it was reported that in Brazil where the growing forces of a paganistic animism are frightening in their prospect, the response to an appeal from the Cardinal Archbishop of Rio for a great Field Mass to reaffirm Brazil's faith in Catholicism in opposition to this paganism brought only a meagre six hundred persons in a country where Romanism has long had an almost exclusive opportunity for evangelism.

We hold to the Catholic and Apostolic Faith in that form that comes to us from the undivided and Apostolic Church. We must seek to know one another more completely and sympathetically and pray that God may use each of us individually and our Churches corporately, as He wills, in reuniting His One Holy Catholic and Apostolic Church in these United States of America.

News of the Parishes

St. George Orthodox Church
Terre Haute, Indiana

by Helen Saikley

On Sunday, Dec. 20, 1959 at 6:00 p.m., the annual Children's Christmas Party was held at the Church Club House. The hall was beautifully decorated for the holidays. Guest of honor was Santa Claus, who distributed gifts to all. Punch and cookies were served. This affair was under the auspices of the St. George Ladies Society, Mrs. W. G. Corey, President.

Christmas caroling for three evenings netted the St. George Choir $4,189.00 toward the purchase of choir robes.

The Christmas Midnight Mass was held with the Rev. Fr. Gregory Rowley celebrating.

The New Year was celebrated by a gala party and dance, which was held in the Church Club House. The party, which was a huge success, was sponsored by the St. George Ladies Society.

The New Year's Day Mass was celebrated by our priest, Fr. Rowley.

Epiphany services were held on Tuesday evening, Jan. 6, with blessing of the waters.

After services, "Zahebee" made by the St. George Ladies Society was served at the Club House. The St. George Choir, with Abe Saitsley and Mike Maloof co-chairmen, sponsored this social. Mrs. Abe Malooley is the director and Mrs. George Hakeem is the organist.

First Annual Pan-Orthodox Festival

by Miss Bebe Lafka

(Adapted from ECHO BULLETIN of Annunciation Greek Orthodox Church)

The First Annual Pan-Orthodox Festival was held on Friday, October 9, 1959, at the Russian Center Auditorium in San Francisco, California. The program was composed of several A Capella choirs and Folk ensembles of the Greek, Russian, Serbian, and Syrian Orthodox parishes of the San Francisco Bay Area.

The affable Rev. Father Elias G. Karim, pastor of St. Nicholas (Syrian Antiochian) Orthodox Church of San Francisco, whom the Orthodox customarily observe and hear in the guise of visiting priest, who is Chairman of the Orthodox Priests Fellowship, Director of the Orthodox Information Center of the San Francisco Bay Area Branch, who chants in a hauntingly beautiful language which sounds as though it should be Greek but is actually Arabic, was seen in a new role the evening of Friday, October 9, 1959.

At that time, Mr. Joseph A. Ayoub, President of the Board of Trustees of the Syrian Orthodox Parish, acting as Master of Ceremonies, introduced the young priest as General Chairman of the Pan-Orthodox Festival to the many Orthodox Christians who crowded the Russian Center Auditorium to hear and witness the religious and ethnic talents of all the participating brethren in Orthodox Christianity.

At the conclusion of the opening remarks of both Mr. Ayoub and Father Karim, the National Anthem was sung by Edward Nabhan, accompanied by Barry Ford Thornton, the 12-year-old Junior Organist at St. Nicholas Church. The singing of the Star Spangled Banner itself was a moving demonstration in that it was the hymn of America, whose children all those ethnic groups have long since become.

The first half of the evening's performances was devoted to traditional sacred music of the various national branches of the Eastern Orthodox Church.

The honor of beginning the religious portion of the program was tendered the combined Greek Orthodox Choir of the Annunciation and Holy Trinity parishes of San Francisco, and the Assumption of Oakland, under the direction of the esteemed and capable young musician, Takey Zes. These young American-Greeks sang from the heart, melodiously, with deep reverence, and the spontaniety of their youth.

Mr. Fuad Malouf, chanter of the St. Nicholas (Syrian) Orthodox Parish sang two beautiful hymns to the Theotokos. "In Thee Rejoiceth All Creation" and the Theotokion, "Verily, Gabriel Stood Amazed." These were sung in such a moving, traditional voice that rose and made graceful, reverent patterns of sound upon the air, until the audience could almost vizualize the church, early in the morning, see the priest at the Altar, and all but breathe the aromatic incense.

The Serbian Singing Society: the Ljubomir Bosnjakovich Choir of San Francisco, and the Bishop Nicolai Velimirovich Choir of Oakland, under the direction of Steve Kakarigi, gracefully sang "Our Father" and "We Praise Thee." These were also melodius, and reverent, that imbued the listener with the hope and conviction of an ever more radiant Pan-Orthodox future.

To conclude the religious half of the program, the more adult choir of the Holy Trinity Russian Orthodox Cathedral, under the experienced leadership of Mr. John Kolchin, took over and gave a distinguished, colorful, and finished singing of "O Come Let Us Worship," "O Only-Begotten Son," and "O God Hear My Prayer." It was an adult group as all Orthodox priests, constantly, albeit somewhat vainly, exhort. No one was surprised that the Russian choir did so well, for all have learned to expect only excellence from Russian singers and music.

During the intermission, refreshments and souvenirs were prepared and sold by the Ladies Auxiliary of each parish, who offered assorted delicacies and food samples in their nationalistic and ancestral traditions. Most impressive however, were the ecclesiastical and cultural exhibits, which were excellent and priceless relics of Orthodox religious art, some of which represented the earliest known in Christianity.

The second half of the program featured folk songs and dances of the various Orthodox nations. A real surprise was when Mr. Nabhan sang Father Elias Karim's stirring anthem "Youth Of Orthodoxy."

In the singing of folk songs, the combined Greek Orthodox Choir held the attention of the audience with "Ekha Mia Aghapi" (I Had A Love) and "Neranzoula" (The Girl By The Seashore), which was repeated as an encore due to the applause of the audience and the insistent voice of Mr. Ayoub.

Antoine Malouf, Oudist, led the way with "Takseem Aal Oud" for the Syrian ethnic group which included Naji Alash on the Dirabecky (Syrian drum), and Nadia and Lydia Zeibak, teenage singers and dancers, assisted by the rest of the Syrian ensemble. This group supplier what might be termed a more exotic element to the program. The supple movements of the two sweet, demurely-garbed young things amazed the uninitiated, and delighted everyone, as they sang and danced, "Raks El Jazaeer," "Yah Wei Da Lak," and "Odbou Habib Ghundoura."

The Anatol Joukovsky dance groups of this area danced lively but conservative traditional measures as the Choral Dance Group performed "Russian Lyric Dance" (Boyard of 16th Century). The Slavic Ethnic Group danced "Our Katya" (A Horovod dance), and the Dance Guild offered their rendition of Serbian Dances and Songs. These dance groups awed the audience with their talents and most colorful, elaborate, and authentic costumes.

The combined Serbian Singing Society Choir completed the evening's entertainment with "Pesme Iz Serbija V Splet" (Songs of Serbia, Town of Splet). These beautiful national songs too were melodious, and young, and sweet, and had the wholesome

air of tradition about them. They concluded the entire program with the singing of "God Grant Many Years To All!"

Throughout the evening, there was a wonderful spirit of friendship and fellowship between all those Orthodox present who went in to the auditorium as strangers, but due to the close ties of Orthodoxy, enjoyed their beautiful differences and left with a feeling of being old time friends.

During the course of the program two telegrams were read to the gathering. The first came from Governor Edmund G. Brown of California: "Deeply regret I shall not be able to attend First Annual Pan-Orthodox Festival tonight because of a conflicting engagement. Thank you very much for inviting me. Please extend my best wishes to all attending for an inspiring and enjoyable festival. Sincerely, Edmund G. Brown, Gov."

The second telegram read came from San Francisco's Orthodox Mayor, George Christopher: "My Dear Fellow Pan Orthodox Members: Deeply regret that press of urgent city business makes it impossible for me to be with you at First Annual Pan-Orthodox Festival. Please accept my sincerest congratulations and felicitations on the occasion of this joyous event. I am confident that this will be but the first of many such delightful evenings, and am sorry that my wife and I will be unable to enjoy the start of what I'm sure will become another San Francisco tradition. Every good wish for a wonderful celebration. Mayor George Christopher."

Among the participating parishes were: Annunciation (Greek Orthodox) of San Francisco; Assumption (Greek Orthodox) of Oakland; Holy Trinity (Greek Orthodox) of San Francisco; Holy Trinity (Russian Orthodox) Cathedral of San Francisco; St. George (Serbian Orthodox) of Oakland; St. John(Serbian Orthodox) of San Francisco; and St. Nicholas (Syrian Antiochian Orthodox) of San Francisco.

The Pan-Orthodox Festival, sponsored by the Orthodox Priests' Fellowship of the Greater San Francisco Bay Area, was headed by the following committee: Rev. Father Elias G. Karim, General Chairman; Very Rev. Father George M. Benigsen, Co-Chairman; Rev. Father John Liadis, Rev. aFther Alexis Pavlovich, Rev. Father Borivoj Pavlovich, Very Rev. Father Anthony Kosturos, Very Rev. Father George A. Vlahos, Rev. Father Anthony Tomaras, and Very Rev. Father Svetozar Juranovich.

The Festival was the way in which Americans of the Eastern Orthodox Faith (a major denomination in California), paid tribute to their invaluable religious and historic heritages brought to America by their fathers and forefathers, enriched our great American spiritual culture.

Due to the fact that the entire program was a success beyond all expectations, the Orthodox Priests Fellowship, along with Mayor Christopher, fell confident that the Annual Pan-Orthodox Festival will evolve into another great San Francisco tradition.

"God, preserve Thy Holy Church,
Save Thy People, and, O Lord,
Send Thy blessings from above,
As we pray in one accord."

egk

Plans for 1960 SOYO Midwest Region Conclave Are Underway

by Helen J. Maloley

In Grand Rapids, Michigan the St. Nicholas Young People's Society elected Salem G. Bashara, Sr., as General Chairman for the 13th Annual SOYO Midwest Region Convention to be held June 29, 30, July 1, 2, 3, at the Pantlind Hotel.

The Rt. Rev. Ellis Khouri is the Spiritual Rdvisor to SOYO, Midwest Region and North American Council SOYO, and is the priest of the St. Nicholas Parish in Grand Rapids.

Mr. Bashara has appointed four Vice Chairmen to assist him in plans for the annual convention. They are George E. Samra, Business; Dr. William K. Najjar, Social; Victor N. Ziton, Religious; and Mrs. Charles Heimstra, Teen-Age Activities. Miss Tillie Sayfie is the Executive Secretary of the Convention and Miss Louise Simon is the Treasurer.

This year's convention promises to be one of the best with much emphasis placed upon Workshop groups of both Choral and Sunday School phases of the Orthodox Church in America today. Learned scholars and musicians are being engaged to lecture in the Workshop programs.

This is the fourth time that Grand Rapdis' St. Nicholas Church has been privileged to host the Soyo Midwest Region Convention, from its organization thirteen years ago.

Salem G. Bashara, *General Chairman*
Rt. Rev. Ellis Khouri, *Spiritual Advisor*

St. John of Damascus Church Boston, Massachusetts

by Edward G. Najjar

The article entitled "The Church of St. John of Damascus" (The Word . . . September, 1959) acquainted you with the history of our beloved parish and our splendid new church.

This article is a report on the progerss which has taken place since the completion of our new church in December of 1956. That memorable event established a firm foundation for a new era in religious activities and a more lively spirit, which has become evident throughout the parish. Today we find the church filled at all of our services. Parents have become more interested in bringing their children to Church School. There is a beautiful atmosphere of reverence that can be felt on Sunday during the Divine Liturgy. This atmosphere has attracted inactive parishoners plus many non-Orthodox. Thus, today we enter with both pride and humility our most glorious edifice, which has been built with Divine guidance and through unceasing efforts and sincere dedication of all the parshioners.

We recognize that our progress stems largely from the wisdom and vigor of His Eminence, Metropolitan Antony Bashir. Yet we are sure that His Eminence would be the first to insist that nothing could have been accomplished without dedicated lay leadership. If it were not for the collective efforts of all men's organizations, ladies' societies, and youth organizations, St. John's would have progressively declined. These groups give most self-

lessly of their time, wisdom, and funds in the service of Orthodoxy.

There is increased activity in our parish. The Church School intwo years has increased from 13 teachers and 100 pupils to 20 teachers and 200 pupils. During the past three years our Altar Boys have increased from seven to almost fifty. At St. John's we have an excellent choir which works harmoniously with two dedicated and highly experienced chanters. The choir consists of 35 members. Their annual Christmas Candlelight Concert is most enjoyable and inspiring. During this Christmas season our choir was invited to perform for the first time at the renowned Boston Common.

Therefore, our progress to date, and that which will come, is through the combined efforts of our respective groups and spiritual leader. Their dedicated efforts have always made the Church of St. John of Damascus a church to be well recognized spiritually and financially.

So much has passed and yet we have so much to look forward to. All at St. John's are now anxiously awaiting the completion of our parish hall. This magnificent building will be the meeting place for all our societies and many social functions for years to come. It will also house our Church School and provide all the accomodations necessary to teach our young ones about Christianity and true Orthodox principals. The construction is now nearing completion and we look forward to occupancy by Easter, 1960.

The construction of the hall and furnishings combined with the cost of our new Church, represents a total expenditure of well over one half million dollars. A large percentage of this has been expended with great sacrifice, but with great satisfaction for such a worthy cause. The balance will be paid through our highly successful weekly envelope system, the income from various societies resulting from their affairs, and the liberal donations of the entire parish. The new hall will be another milestone in the continuing progress of our church. It will fulfill the dreams of our senior members in the realization of a complete project. They will be well rewarded for their efforts in the knowledge that their faith will be perpetuated.

Every members of St. John's has been in full cooperation with all that has been accomplished. It is because of this dedication that our progress shall continue to the glory of God.

A Brief History of St. Nicholas Syrian Orthodox Church —— Montreal, Quebec, Canada

A men's organization, the Syrian Orthodox Benevolent Society, came into existence on May 10, 1905. This was the foundation of our present day Church of St. Nicholas. In the same year a similar organization of women was formed under the name of the Syrian Ladies Benevolent Society to further aid the progress of our Church.

These two organizations saw their dreams come true on June 20, 1910 when our first Church of St. Nicholas was built at 342 Notre Dame Street East. On this day the cornerstone was blessed by the late Archbishop Raphael Hawaweeny.

The name of one clergyman in particular stands out among those who have guided our Church spiritually down through the years. On November 4, 1917 Father Michael Zarbatany was ordained a priest to fulfill the spiritual needs of the Church; a service which was to last over forty years. He was elevated to the rank of Economos on January 1, 1925 by the late Archbishop Victor Abouassaly on the recommendation of the late Patriarch Gregorius IV.

As the parish grew with the years the need of a larger Church was becoming apparent. On the 10th of October, 1949 the present new Church of St. Nicholas the Wonder-Worker was built on St. Dominique and DeGastolnau Streets. Thecorne r-stone was consecrated on September 14, 1950 by their Eminences Metropolitan Archbishop Antony Bashir and the late Metropolitan Archbishop Samuel David. The burning of the mortgage papers took place on Sunday, December 12, 1954. Due to the devotion and generosity of the parishioners only four years elapsed between the building of the present new Church and the burning of the mortgage papers.

On August 29th, 1954 during the meeting of the Eighth Annual Archdiocese Convention held in Toledo, Ohio, Father Theodore Elias Ziton was ordained a priest to assist in the spiritual duties of the Church. On December 15, 1957 a banquet was held at the Sheraton-Mt. Royal Hotel honoring and celebrating the fortieth anniversary of the Very Rev. Economos Michael Zarbatany. At this time it was announced by his Eminence Antony Bashir that on January 1st, 1958 Father Michael Zarbatany would become the Pastor Emeritus and Father Theodore E. Ziton would become the new Pastor of the Church.

We feel that through the years the progress of our Church owes its spirit of progressiveness to the leader of our Archdiocese. Our present day illustrious Prince of Orthodoxy, shining upon this earth as a star to illuminate us, his Eminence Metropolitan Archbishop Antony Bashir, has guided our "Branch of God's Tree" with wisdom and foresight, and has a surer foundation to our Faith in Canada.

We realize that in the years of our Church's existence in Canada many things have happened, i.e., two world wars were fought, countries have changed hands, territorial boundaries have disappeared and changed, but our Church stands unshaken and well guarded. Today we can claim that we have in our Fortress of Faith, men's and women's organizations, along with youth organizations, Sunday School Instruction, SOYO Groups, Choir, etc. for the buildup and development of our Church. We pray that with God's grace and guidance we shall strive to build more Churches for our ever increasing Eastern Orthodox Community.

News of St. George, Boston

by Helen E. Rihbany

December found all age groups at St. George quite busy.

On Saturday, December 12, 1959 the Christmas Communion Service and Breakfast was held for our Sunday School. Some two hundred children partook of the Body and Blood of our Lord at a chilren's Liturgy celebrated by our beloved Rt. Rev. Ilyas Kurban. Following the Liturgy a Communion breakfast was served in the church hall.

The Sunday School Christmas pageant was held in the Church on Sunday afternoon, December 20, 1959, followed by a Christmas party in the church hall, where Santa Claus presented the children with gifts.

Our young people of the Sons & Daughters, in true Christmas spirit, undertook many worthwhile projects. They remembered all of our young people in the Armed forces with gifts, visited all of the sick in the parish, visited orphanages in this area, and collected and sent old clothing to the Arab refugees. They decorated our halls for this festive and beautiful season of the year.

The Adult Fellowship decorated the outside of our Church and Sunday School buildings for Christmas. They also adorned the inside of the church with laurel chain and holly, Christmas wreaths, and fresh poinsetta plants on the Holy Altar and on the steps in front of the Altar.

A true Christmas spirit prevailed in all our members who worked so hard to see to it that all our projects were carried out.

On February 21, 1960 the first general drive for the proposed Orthodox Center for New England will take place in Boston. All our churches in New England will hold a combined Liturgy in Boston with His Eminence, Metropolitan Antony celebrating the Pontifical Liturgy. We look forward to this great event which will mark another milestone in the advancement of Orthodoxy here in New England. It is our hope and desire that this center will not be a dream, but a reality in the very near future.

St. George Syrian Orthodox Church Canton, Ohio

by Helen Shaheen

"The Moving Finger writes; and, having writ, moves on: nor all your Piety nor Wit shall lure it back to cancel half a Line, nor all your Tears wash out a Word of it."

At the start of a new year the idealist reviews the past, seeking out mistakes and faults, and makes resolutions for betterment in the future. The realist takes a backward glance too, and conceding the futility of resolutions, shrewdly adopts the charming alternative of giving a pat on the back for deserved accomplishments.

In summarizing 1959 at home, these reflections merit a pat on the back:

For "Man of the Year"—Nicholas H. Shaheen was elected a member of the Archdiocesan Board of Trustees.

In the field of ART—Mr. & Mrs. Lewis Toney's donation of the Church of a beautiful hand-painted Chucifix.

In BOOKS—The booklet representing the Tenth Anniversary of Canton SOYO, and the quiet efficiency of Chaiman Sally Shaheen.

BUSINESS—Lady Luck smiled upon Elias Shehdia and Carl Massouh as they won prizes at the Church Picnic raffle.

CINEMA—The home-made movie "Music of the Middle East" with many loving hours spent in the making by George A. Shaheen, producer-director-writer.

EDUCATION—The guidance of Victoria Massouh, Superintendent of the Sunday School.

FASHIONS—A newtrend, perhaps, as Lynn Georges entered the doors to St. Vladimir's Seminary as the first female student.

FOREIGN NEWS—The St. Andrew's University of London bestowed the Honorary Doctor of Divinity degreeupon Canton's Rt. Rev. Archimandrite Michael G. Sheheen in Montreal.

HEMISPHERE—A most travlin' man—in the words of Metropolitan Antony ,"Wherever I go, north, east, south or west, there is Kelly Esber."

LETTERS—ALSAC and celebrity Danny Thomas' tour, which included our town.

MILESTONE—The passing away of the Beloved Bishop Samuel David.

MISCELLANY—The first Syrian Boy Scout in Ohio to receive the Alpha-Omega award was Carl Mike Mercurio.

MUSIC—The tune "Axios" dramatically challenged the newly-ordained priest Joseph M. Shaheen.

NATIONAL AFFAIRS—Metropolitan Antony and a group of religious leaders representing the National Council of Churches met with President Eisenhower at the White House.

PEOPLE—Princess Ileana of Romania and Reverend Sister Sophia Habib of Damascus were visitors to our Church.

PRESS—Subdeacon George Rados' journalistic efforts orginated "Cherub News," the weekly Sunday School bulletin.

RELIGION—Rt. Rev. Archimandrite Gabriel Eamne, whose holy blessings radiate an aura of warmth.

SCIENCE—$X=A^2+2AB+B^2$. The equation means Kudos to the Sunday School Staff, the Parent-Teachers Organization and the Ladies Benevolent Society who are systematized for Progress.

SHOW BIZ—The Sunday School, under the direction of Rachel Blair, presented the Annual Christmas Pageant, Christmas in Other Lands and the Beatnik's Night Before Christmas.

SPORTS—The St. George Choir which performed even when handicapped by an inbalance of one soprano against the intonation of the three other parts.

SURPRISE—The "belle" rang for Subdeacon Fred Shaheen and Marguerite Hadad, bringing his ordination, and producing the pealing bells which will sound the call to worship.

St. George Orthodox Church of Flint

by Elizabeth Farah

As an added feature of the Annual Sunday School Christmas Program, the teachers were hosts at a buffet luncheon immediately following the Divine Liturgy. After the parishioners had sampled all the delicious varieties, they gather around the manger scene to watch the children's program. Then, of course, came the visit from Jolly Old St. Nicholas (better known to us as Sam Farah), who distributed the many presents that had been placed under the Christmas tree.

This was a very busy day at St. George's, as later that evening the Ladies Auxiliary sponsored a Feather Party. The ladies were so pleased with the support given them at thier Thanksgiving Feather Party, that it prompted them to repeat this affair at Chrismas time—which, I might add, was equally successful.

As we at St. George's begin another year, it is the hope and prayer of each of us that our Metropolitan Antony, clergy, and fellow Orthodx be blessed with good health and happiness throughout the coming year.

It is also our prayer that Orthodoxy will continue to grow strong and that we individually will work diligently for the betterment of our church. There is much to be gained, if only we attempt to live closely by these three rules for righteous living, which were given by Jesus in His Sermon on the Mount:

Seek ye first the Kingdom of God"
"Judge not that ye be not judged"
"Do unto others as ye would that they should do unto you"

Many To Honor Metropolitan Bashir At Banquet by New England Council

by Fred Samia

BOSTON, Mass.—A capacity gathering is expected to honor Metropolitan Antony Bashir, who will be the special guest at a "kick-off" banquet to be conducted by the New England Council of Churches Sunday, Febraury 21, in this famous city of Boston.

Prior to the banquet, to be held in the John Hancock building, a "family day" Liturgy will be conducted in the same building, with Archbishop Bashir as the celebrant. He will be assisted by the priests of the various churches within the council.

The formation of a Guild within the framework of the N. E. Council will take place in the near future, and the banquet is expected to provide the necessary impetus to put it well on the way. Information relative to the purchase of a religious center for New England will also be provided for those who attend the affair.

Elias J. Howard of Norwood, chairman of the Special Events committee, has announced the following committees to handle the banquet.

Reception to the Bishop: Nicholas Abraham, St. George's, Boston; and Atty. Albert J. Zahka, St. John's, Boston.

Liturgy Committee: Archimandrite Ilyas Kurban, St. George's, Boston; and Rev. Paul W. Moses, St. John's, Boston.

Layman Service: Anton Murdarri, St. John's, Boston; Fozi Cahaly, St. John's, Boston.

Banquet: Robert H. Laham, St. George's, Boston; Hayes Kelley, Norwood; and Atty. George Kady, St. George's, Boston.

Banquet Services: Ralph Richards, Lawrence; Charles T. Hyder, Lawrence; Samuel Thomas, Norwood; and Nicholas Hanna, Pawtucket, R. I.

Publicity: Fred Samia.

Monsour Laham, chairman of the Archdiocesan Board of Trustees, and an active member of St. George's Church, Boston, will be the master-of-ceremonies.

The members of the boards of directors and trustees of the various churches in the New England area are handling the sale of tickets for the banquet. Parishioners may secure their tickets by contacting any of the members. Tickets will be limited.

The next regular meeting of the N. E. Council of Churches will take place March 13. Pawtucket, R. I., will be the host. Election of officers will take place at this time.

St. Michael's Orthodox Church Greensburg, Pa.

by Mrs. Ruth A. Solomon

The old saying "The apple doesn't fall far from the tree," certainly holds true in child raising; and we at St. Michael's are doing our best to raise our children as good, strict Orthodox. The children took their annual pre-Christmas communion and all the school-age children fasted for it. They are taught to observe all the fast days and holidays of the church.

The Sunday School held their annual Christmas program on Dec. 20th. The older people and parents enjoyed it every bit as much as the youngsters. The choir also joined in the festivities. Albert Abraham of Jeannette was jolly old St. Nicholas. Big hearted Al is Santa Claus not only at Christmas but all year long.

The Ladies Guild held a very successful bake sale on Dec. 12th. Our bake sale of last month was such a big sellout, that we had to bake more of everything for this event, and we were sold out by noon. Credit for this success goes to the few "Old Faithfuls" who worked so hard.

A special meeting of the Board of Trustees with the presidents of the various church organizations was held on Dec. 9th. This meeting was held to progress plans for the fifth anniversary of our beloved church, which will be held on May 15th. Various committees were named. His Sminence, Archbishop Bashir will, God willing, be present for this affair.

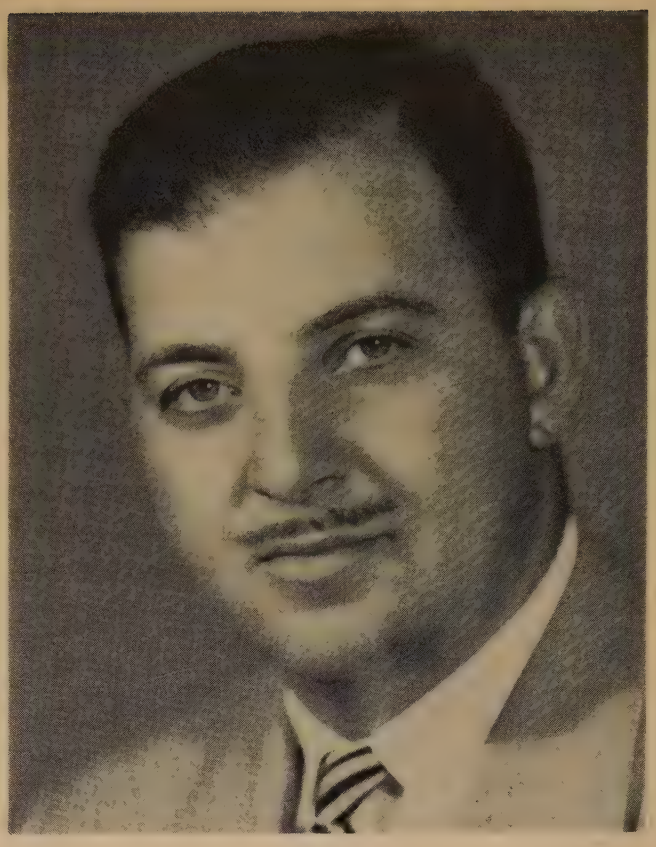
The Ladies Guild, along with the Orontes Women's Club, recently co-sponsored a program during which Miss Edna Kallie gave a talk and showed films on her missionary services in a Lebanon Hospital. Miss Kallie has been speaking to many organizations of all faiths in the local area in an effort to raise money for the hospital which cares for the sick of all faiths: and bless her; she has done very well.

On Thanksgiving day, following church services, the congregation attended the groundbreaking ceremonies for the new parish home and chapel. Mr. Albert Abraham, the oldest charter member of St. Michael's, turned the first spade of ground. A front page picture and writeup appeared in the next day's paper.

Members serving on the Board of Trustees until January, 1961 are the following: Albert Abraham, James Abraham, Thomas Abraham, Bud Asa, Asa Fidda, Mrs. Selma George, Zack Halaut, George Joseph, George Koury, John Mansour, Julia Steeley and Ruth Solomon. Officers of the Board of Trustees are: Pres. Zack Halaut, Vice Pres. Asa Fidda, Rec. Sec. James Abraham, Corr. Sec. Ruth Solomon, and Treas. Thomas Abraham.

Father Joseph A. Chernushin was the recipient of a jeweled cross given him as a fare well gift by the parishioners of St. Michael's. Father Joseph was the first resident priest of our newly organized church and served us loyally and lovingly for four years. The following letter was sent to Father Joseph: "In appreciation of your many excellent services to our beloved parish of St. Michael's Church of Greensburg, Pa., we extend our thanks and best wishes for you and your family. Our people of St. Michael of Greensburg, with our blessing and approval are offering you a beautiful cross to wear around your neck and remember them all the time in your prayers. With my blessing and all good wishes, Yours in Christ, Metropolitan Antony." Father Joseph served us faithfully, and is now serving at Edinboro, Pa. We have been very, very fortunate in getting another priest, Father John Chromiak, who is doing an excellent job and whom we have all grown to love.

Cupid, with his bow and arrow, has struck Lila Zacur of Latrobe and Eli Zacur of near Altoona. They have chosen Valentine's Day, Feb. 14th, as the date of their marriage.



Michael J. Damas Elected Mayor of Toledo, Ohio

by Albert J. Corey

Michael J. Damas, a Democrat serving his fourth term in City Council, was electe dMayor of the City of Toledo, Ohio, December 7, 1959.

In accepting the office of Mayor, Mr. Damas confessed that he had made the office his goal 10 years ago when he entered public life as a member of the Ohio House of Representatives. Mr. Damas said he is prepared to devote full time to the job, explaining that he will ask for leave of absence from his position as business manager of the Diagnostic Clinic operated by the Willys Unit of the UAW.

A native of Toledo, Michael J. Damas is 47 years old, and son of Hudla Damas and the late Joseph Damas. His parents emigrated from Aitha-El-Fukhar, Lebanon in the 1890's. Mr. Damas has six sisters and three brothers, all living in Toledo. His is a closely knit family. Mayor Damas is married to the former Rose Ann Farris, daughter of Almaza Farris and the late Barbare Farris, and lives at 2905 Middlesex Dr.

Michael attended the Lagrange Elementary School and graduated from Morrison Waite High School. He spent two years in a pre-law course at the University of Toledo.

In 1939 he went to Brazil for several months to visit his Uncle and relatives. Later heentered the Army in World War II, attaining the rank of Staff Sergeant in the Armed Forces before being discharged after 3½ years service, including time spent in North Africa and Italy. While in Italy, he visited the Holy Land, Lebanon, Syria and Egypt.

To the best of our knowledge Michael J. Damas is the first man of Lebanese parentage who has been elected to the Office of Mayor of a city with over 375,000 population.

Mr. Damas was elected to the Ohio State Legislature in 1948, and served 3 terms. Presently serving his fourth term in City Council, Michael J. Damas has come a considerable distance, in a relatively short period of time in public life. And he had quite a road to travel.

God speed and much success—Mayor Damas.

St. George Syrian Orthodox Church New Kensington, Pa.

by Monna Zabec

Anybody living in New Kensington is aware that it is very possible to hear angel voices singing sweet music at your doorstep during the Christmas season! These "angels" are the St. George Choir, directed by Nick Mitchell. It is an annual event for the choir to donate a few evenings from this busy season for this purpose.

The choir chose December 13 at the first evening to go caroling—and a cold evening it was! What a pleasant surprise it was when we arrived at the church afterwards to find a warm luncheon awaiting us. The Myrrh Bearing Ladies Society was having their annual Christmas gathering, and very hospitably invited us to "crash their party."

On December 19, through the courtesy of the Bell Telephone Company, two excellent Christmas movies were shown to our Saturday and Sunday Schools. They were on the Nativity and the "Night Before Christmas." The children expressed much delight and satisfaction over the showing.

The following afternoon the annual Christmas Party was held for the children. Awards were presented to children for perfect attendance plus outstanding ability. The children receiving these awards were: Gail Zeiler, Ricky Elias, and Scott Soroko. Mr. Samuel Corey very graciously convinced Santa Claus to take time and leave his busy workshop to be on hand to distribute candy and gifts to each and every child attending. The program continued with a short skit or song rendered by each class, and ended with the beautiful "Oh, Holy Night," sung by Miss Donna Coury.

News from Cleveland

by LaVerne Ameen and Lucille Aboid

> "Acts which can be done by no power or art of man, but only by the almight power of God." Definition of a Miracle as written in the Catechism—"*Studies in the Greek Church*" by Archbishop Antony Bashir.

A greater faith is ever present in Cleveland as this new year begins. Though this faith is born of grief and despair it is strong.

We lost two of our most loved parishioners in just one short week. The first was Lea Shiekh, a young man of 41 loved by all. He was a friend to all who knew him and as Father Philip Saliba related, "His greatest tribute was by the attendance of at least 1000 people at his wake and funeral." Here was a man who worked diligently for his family, friends andchurch. He was past president of the Brotherhood, a member of the Board of Trustees and when his health failed they insisted he remain as an honorary member of the board.

I wish we could put into words the inner faith of this man. Henever once gave up, even though he knew his days may be numbered: he never felt that God was unjust to inflict him with cancer; he never felt that he could break the rules he had lived by because this day may be his last.

The funeral services for Leo were set for 11:00 a.m. on Saturday, January 9, 1960. "Uncle Sam" (as he was known to everyone) got up early that morning telling his wife they had to hurry to church to make things ready for the services. (Uncle Sam, too, dearly loved Leo and he was eager yet heartsick to make things right.)

Uncle Sam was working in the hall of the church and someone walked up to him and said, "Let me finish this, you go up to the services." This was step number one in our miracle, but yet no one knew.

Uncle Sam went behind the Ikonastasis to assist Father Philip Saliba and Father George Simon. He walked out through the door of the sanctuary carrying the podium from which the Gospel was to be read. He faltered as he set it down then turned and walked back into the sanctuary. He was just inside the door when he seemed to lay down without a sound, leaving the Holy Door ajar just enough so that the people sitting close to the doors could see he had fallen and were able to rush to his assistance.

Through the muted commotion of the rescue squad coming in tohelp him and his family kneeling at his side praying, Father Philip kept the funeral services for Leo completely uninterrupted, which lifted everyones' hearts. Yet while he was saying his Eulogy, Father Simon was administering last rites to Uncle Sam.

Later in the church hall, Father Philip announced the death of Sam Kaleel to everyone, but showing us all that this death was truly a miracle and one of great beauty, for this man who was sexton of the church to live for, work for, and finally to die in its very Sanctuary. How many of us would dare dream of a death as meaningful as this?

But it truly is a miracle as we all ask ourselves these questions over and over. How did it happen that Uncle Sam was upstairs in the church? That the last act he performed was to place the podium for the reading of the Gospel?; That he did not fall before going inside the Sanctuary door?; That the candle on the side of the Altar facing him had burned itself completely down and out?; That on the day of his funeral there were 5 priests visiting Cleveland all to participate in these services, two of whom were his life-long friends? He died with hundreds of people in attendance, while the priest was reading Gospel.

And through all this, each family deep in their own despair found themselves concerned with the other.

"God's own medicine," to worry about the other and forget our own grief.

Cleveland will forever remember these two great men who have definitely found their place in Heaven.

Rev. Fr. Nicholas Juerges Ordained A Priest in Orthodox Church

by John Ameer

Rev. Father Nicholas Juerges was ordained a priest of the Eastern Orthodox Catholic Church by His Eminence, Metropolitan Antony Bashir on Sunday, Dec. 27, at St. Nicholas Cathedral, Brooklyn, New York.

The ordination into the priesthood followed colorful ceremonies on Christmas Day at St. Nicholas Cathedral when Father Nicholas was ordained by Most Rev. Archbishop Bashir to the subdiaconate and the diaconate.

Father Nicholas will be pastor of St. Luke's Church in Santa Ana, California. This new parish near Los Angeles has grown from 12 to 80 families, and has been under the care of Rev. Fathers James Meena and John Reinhold of St. Nicholas Church, Los Angeles.

Father James Meena received Father Nicholas into the Orthodox Faith after necessary preparation and instruction. Father Nicholas was born Carl Alexander Juerges in Berlin, Germany to John William Juerges, a Roman Catholic, and Rose Julian Szybilla, Serbian Orthodox. His parents moved to Vienna, Austria, where Father Nicholas started his recommendation from his pastor and several monks from a Seminary to prepare himself for the priesthood.

During World War II, Father Nicholas was forced to continue moving and studying in various places including Budapest, Hungary; Vienna, and Germany. He came to the United States with his parents and studied the first year at a monastery in Roebling, New Jersey to learn the English language. Then he moved to California to serve the Hungarian people and to become their priest.

Father Nicholas also spent much time in missionary work in Mexico. He speaks English, Spanish, German and Hungarian, and also reads and writes these languages. He also has knowledge of Greek and Latin and had four years of Russian high school.

The priest's family on his mother's side has always been of the Eastern Orthodox faith, having originated from Belgrade in Serbia. It has always been the desire of Father Nicholas to join the Orthodox faith, and this was made possible through Metropolitan Bashir and Father James Meena.

Father Nicholas is married to the former Miss Marie Beatrice Pelletier of Montreal, Canada. His wife and mother were present at the ordination ceremonies held at St. Nicholas Cathedral.

Archdiocesan Office

Decisions Of The Special Convention Toledo, Ohio, Jan. 12 and 13, 1960

A special meeting of the General Convention of the Archdiocese was called by His Eminence Metropolitan Antony to discuss the following important subjects:

1. Setting the geographic boundaries of the newly established episcopate of Toledo as ordered by the General Council of the Patriarchate and His Beatitude Patriarch Theodosios.

2. To nominate by secret ballots three qualified clergymen as candidates for the episcopate, and submit their names to His Beatitude to have the Holy Synod of Antioch elect one of them as the Bishop of Toledo to assist Metropolitan Antony.

3. To receive the report of the churches of their official vote on selecting one of the three proposed plans: 1) appointing two vicars to visit the churches 2) dividing the Archdiocese into deaneries with about ten churches in each deanery, and elect one of the leading priests in every deanery as a Dean to represent the Metropolitan in the district and get the parishes of the deanery with their clergy and choirs and Sunday Schools' Superintendent to meet and exchange experience and solve problems as often as possible; 3) to elect bishops as Vicars instead of priests-vicars.

4. To receive the report of the special commission appointed at the General Convention last August to decide on the advisability of having a full time Public Relations director for the Archdiocese, and a full time Executive Secretary and editor of the Word.

His Eminence published in both English and Arabic copies of all the official communications with His Beatitude regarding the Unity of the Archdiocese and the new episcopate, and mailed it to all the churches, the clergy and the trustees of the Archdiocese, to guide them in their study of the whole matter before they arrive in Toledo for the meeting. Toledo was appointed as the city for this special meeting to make it easy for everyone to attend. The date was set for Tuesday and Wednesday, Jan. 12th and 13th, 1960.

The following churches and clergy were in attendance either personally or by proxy:

City, Church, Priest and Number	
Phoenix, Ariz.; George; Fr. Thomas Green	300
Los Angeles, Nicholas; Fr. James Meena	3,000
Santa Ana, Cal.; St. Luke; Fr. N. Juerges	300
San Francisco; St. Nick; Fr. E. Karim	500
Montreal, St. George; Fr. M. Shaheen	1,500
Montreal, St. Nick; Fr. Theo. Ziton	1,500
Ottawa, Ont.; St. Elijah; Fr. Emile Hanna	1,500
Toronto, Can.; St. George; Fr. Gregory Abboud	500
Bridgeport, Conn.; St. Nick; Fr. V. George	400
Danbury, Conn.; St. George; Fr. G. George	500
Washington; St. George; Fr. J. Nicholas	600
Miami, Fla.; St. George; Fr. M. Husson	600
Atlanta, Ga.; St. Elias; Fr. Geo. Kazaka	500
Springfield, Ill.; St. George; Fr. I. Preston	100
Spring Valley, Ill.; St. George; Fr. M. Azkoul	200
Indianapolis; St. George; Fr. B. Karpelenia	400
Terre Haute, Ind.; St. George; Fr. G. Rowley	400
Cedar Rapids, Ia.; St. George; Fr. G. Ghannam	400
Cedar Rapids, Ia.; St. John; Fr. I. Preston	100
Sioux City, Ia.; St. Thomas; Fr. Paul Russell	500
Wichita, Kansas; St. George; Fr. J. Matthiesen	500
Louisville, Ky.; Fr. Gregory Reynolds	500
Boston, Mass.; St. George; Fr. Ilyas Kurban	3,000
Boston, Mass.; St. John; Fr. Paul Moses	1,500
Lawrence, Mass.; St. George; Fr. N. Saikley	600
Norwood, Mass.; St. George; Fr. Nifon Abraham	500
Worcester, Mass.; St. George; Fr. A. Saliba	1,200
Mexico City; St. George; Fr. Z. Zacarias	1,000
Detroit, Mich.; St. George; Fr. Thomas Ruffin	2,400
Detroit, Mich.; St. Mary; Fr. B. Hoffiz	500
Flint, Mich.; St. George; Fr. A. Sakey	400
Grand Rapids, Mich.; St. Nicholas; Fr. Ellis Khouri	500
Iron Mt., Mich.; St. Mary; Fr. Z. Nasr	200
Ironwood, Mich.; St. Simon; Fr. Z. Nasr	200
St. Paul, Minn.; St. George; Fr. E. Kanavati	400
Vicksburg, Miss.; St. George; Fr. J. Barrett	500
Kearney, Neb.; St. George; Fr. N. Nahas	300
Omaha, Nebr.; St. Mary; Fr. Z. Nasr	400
Englewood, N.J.; St. Anthony; Fr. G. Ashie	400
Paterson, N.J.; St. George; Fr. M. Simon	500
Albany, N.Y.; St. George; Fr. J. Pirozzi	300
Brooklyn, N.Y.; St. Nicholas; Fr. Wakeem Dalack	2,400
Brooklyn, N.Y.; St. Mary's; Fr. P. Schneirla	1,000
Geneva, N.Y.; St. Michael; Fr. M. Buben	500
South Glens Falls, N.Y.; St. George; Fr. M. Stott	400
Niagara Falls, N.Y.; St. George; Fr. G. Salhany	400
Syracuse, N.Y.; St. Elias; Fr. M. Huback	400
Utica, N.Y., St. George; Fr. D. Cassis	200
Akron, Ohio; St. George; Fr. N. Kobbs	500
Canton, Ohio; St. George; Fr. G. Samne	700
Cleveland, Ohio; St. George; Fr. Philip Saliba	1,500
Toledo, Ohio; St. Elias; Fr. B. Kazan	500
Oklahoma City; St. Elijah; Fr. G. Ofiesh	700
Tulsa, Okla.; St. Anthony; Fr. Louis Secabe	300
Portland, Oregon; St. George	200
Allentown, Pa.; St. George; Fr. N. Besbara	500
Altoona, Pa.; St. George; Fr. M. Messabni	500
Bridgeville, Pa.; St. George; Fr. D. Abramtsov	300
Brownsville, Pa.; St. Ellien; Fr. E. Nader	300
Greensburg, Pa.; St. Michael; Fr. John Chromiak	300
Johnstown, Pa.; St. Mary; Fr. G. Nasser	500
Monessen, Pa.; St. Michael; Fr. S. Makad	300
New Castle, Pa.; St. Elias; Fr. A. Curry	400
New Kensington, Pa.; St. George; Fr. N. Ofiesh	700
Philadelphia, Pa.; St. George; Fr. J. Shaheen	300
Pittsburgh, Pa.; St. George; Fr. P. Romley	1,000
Wilkes-Barre, Pa.; St. Mary; Fr. H. Nahas	800
Pawtucket, R.I.; St. Mary; Fr. G. Koury	600
Austin, Texas; St. Elias; Fr. J. Rottle	200
Beaumont, Texas; St. Michael; Fr. M. Welborn	500
El Paso, Texas; St. George; Fr. N. Husson	500
Houston, Texas; St. George; Fr. Thomas Skaff	500
Beckley, W. Va.; St. Nicholas; Fr. J. Newcombe	300
LaCrosse, Wis.; St. Elias; Fr. G. Ghannam	200
Total number of persons	48,000
Total number of churches	74

The following churches did not attend:

St. George, Toledo, Ohio
St. George, Charleston, W.Va.
St. George, Grand Rapids, Mich.
St. George, Michigan City, Indiana
St. George, Lowell, Mass.
St. Mary's, Cambridge, Mass.
St. Mary's Wichita, Kansas

Total number of unattending churches — 7.
Total number of persons in these churches — 2200.

Metropolitan Antony presided and opened every one of the three sessions with prayer. The following trustees attended: Abe Abraham, Grand Rapids, Mich.; John Abraham, Toronto, Canada; Albert J. Corey, Toledo, Ohio; Jerry Farah, Flint, Mich.; Richard G. Joseph, Toledo, Ohio; Monsour Laham, Boston, Mass.; Moussa Souaid, Montreal, Canada; Nicholas H. Shaheen, Canton, Ohio.

The following sent their proxies: Dr. A. S. Abdun-Nur, Los Angeles, Calif; John Ameer, Brooklyn, N.Y.; William Farha, Wichita, Kan.; John Khouri, Boston, Mass.; Albert Maykel, Worcester, Mass.

Fr. Michael Welborn, Beaumont, Texas, was appointed secretary for the special meeting; Salem Bashara, Parliamentarian; Richard G. Joseph, Sergeant-at-Arms.

The first Session was opened with prayer at 8:00 p.m., Tuesday, Jan. 12, 1960; the second at 10 p.m., Wednesday, Jan. 13th, and the third at 2 p.m. the same day. The Special meeting was closed at 7 p.m., Wednesday, Jan. 13th.

It was unanimously decided that, at this special convention, every church shall have the right of one lay delegate with one vote, and every priest shall have one vote. The roll call proved that 137 official delegates, both clergy and lay, were in attendance.

Final Decisions of the Special Convention

1. An official letter from His Beatitude Patriarch Theodosios of Antioch addressed to Metropolitan Antony and the Convention extending his apostolic blessings and best wishes was read, and received with a rising vote of thanks to His Beatitude and the General Council of the Patriarchate for their continued interest and love.

2. It was unanimously decided that, in accordance with the decision of the Patriarchal General Council of May 29, 1959, the geographic boundaries of the Episcopate of Toledo must be decided by Metropolitan Antony with the approval of the boards of trustees of the parishes within the district first, and by the Patriarchal General Council afterward. The Convention voted its unanimous confidence in Metropolitan Antony to accomplish this duty, and report final results to the Annual Convention of the Archdiocese next August at Houston, Texas.

3. Following the traditions of our Archdiocese, and in order that our future bishop will be chosen from our well qualified clergy who are well acquainted with our special needs, languages, customs and laws, it was unanimously decided that this Special Convention select, by secret ballots, three names of worthy candidates from a list to be submitted by His Eminence Metropolitan Antony of the qualified clergy of our Archdiocese, and the three names with the majority of the votes will be our official candidates for the episcopate. Their names will be submitted to the Holy Synod with our request to have one of them elected in accordance with the holy canons of the Patriarchate.

The following names were submitted by Metropolitan Antony: (Alphabetical List):

Abboud, Archimandrite Gregory — Toronto, Canada
Ghannam, Archimandrite George — Cedar Rapids, Ia.
Kassab, Archimandrite Ananias — Brooklyn, N.Y.
Kazan, Archimandrite Basil — Toledo, Ohio
Khouri, Archimandrite Ellis — Grand Rapids, Mich.
Kurban, Archimandrite Ilyas — Boston, Mass.
Saliba, Archimandrite Athanasius — Worcester, Mass.
Saliba, Fr. Philip — Cleveland, Ohio
Samne, Archimandrite Gabriel — Canton, Ohio
Shaheen, Archimandrite Michael — Montreal, Canada.

Archimandrites Ellis Khouri, George Ghannam, Gabriel Samne and Fr. Philip Saliba declined to be in the list — and their names were taken out. Immediately the secret voting took place for the other six. An accurate count was taken by the following special committee appointed for this purpose: Fr. Thomas Ruffin, Detroit; Fr. Paul Romley, Pittsburgh; Monsour Laham, and Moussa Souaid.

The final results were as follows:

94 Votes to Archimandrite Ilyas Kurban
81 Votes to Archimandrite Ananias Kassab
65 Votes to Archimandrite Gregory Abboud
42 Vote to Archimandrite Basil Kazan
33 Votes to Archimandrite Athanasius Saliba
32 Votes to Archimandrite Michael Shaheen.

The first three names were officially accepted as our candidates and His Eminence was requested to send their names to His Beatitude to have the Holy Synod elect one of them as our bishop of Toledo and the assistant to our Metropolitan.

4. *Vicars or Deaneries, or Bishops.* His Eminence reported that in reply to his request of the churches of the Archdiocese on the subject of: a) Two vicars; or b) Dividing the Archdiocese into deaneries as in the Russian Church; or c) Having bishops as vicars instead of priests; the churches of the Archdiocese voted in writing as following:

49 Churches voted for Deaneries.
9 Churches voted for Vicars.
4 Churches voted for Bishops-Vicars.
2 Churches voted for none.
9 Churches abstained.

The plan of Deaneries has been adopted, and will be put in effect soon.

5. The report submitted by Mr. Sam Salem entitled "A Study on Public Relations" was unanimously adopted with sincere thanks to Mr. Salem and his commitee. His Eminence announced that in accordance with the commission's recommendations he has appointed a full time secretary to assist him in the three duties of: a) Public Relations; b) *The Word* magazine, and c) The Archdiocese Office. The name of the new secretary and his biography will appear in the Archdiocese News.

6. *Unable To Accept Any Outside Bishop.* The Convention decided unanimously to request that the Holy Synod will elect the bishop only from our official candidates, and that our Archdiocese is definitely unable to accept any other person.

The meeting was closed with prayer at 7:00 p.m., Wednesday, January 13, 1960 at Toledo, Ohio, Commodore-Perry Hotel.

Respectfully submitted,
Fr. Michael Welborn, *Sec'y*

Priests' Appointments

Father Theodore Ziton, at the unanimous request of the church board, was re-appointed a pastor of St. Nicholas Church of Montreal, Canada.

Father Zachariah Nasr was transfered from Iron Mountain, Mich. to Omaha, Nebraska where he will serve as pastor of St. Mary's Church.

Father Michael Stott of St. George's Church of Glens Falls, N.Y., was transferred to Allentown, Pa., where he will serve as pastor of St. George's of Allentown.

Father Nicholas Beshara of Allentown, Pa., was appointed pastor of St. George's church of Glens Falls, N.Y.

New Ordinations

Christopher Penning of St. Vladimir's Theological school was ordained a deacon, and was appointed to serve at St. Nicholas Cathedral of Brooklyn with Father Dalack.

Athanasius Emmert was ordained a deacon and was appointed full time secretary of the Archdiocese. He will serve as deacon at St. Mary's church of Brooklyn, N.Y.

In appreciation of his forty two years of service as priest in the Archdiocese and his 92nd year of age, Father Meletios Koury of Homestead, Pa., was elevated to the dignity of Archpriest.

Neseeb Masood, Michael Irvin, and Richard Campbell, students at St. Vladimir's Theological Seminary, were ordained subdeacons. Our students at St. Vladimir's this year are as follows:

Father Joseph Shaheen, Philadelphia, Pa.
Father John Pirozzi, Albany, N.Y.
Archdeacon Antoine Khoury, San Paulo, Brazil.
Kenneth Gabriel, Syracuse, N.Y.
Naseeb Masood, Altoona, Pa.
Michael Irvin, Cedar Rapids, Iowa.
Christopher Penning, New York, N.Y.
Richard Campbell, Englewood, N.J.
Miss Lynn George, Canton, Ohio.

We also have one seminarian at the Greek Theological School of Brookline, Mass.: Robert Bethoney, of Norwood, Mass.

Peter Lambert, of Louisville, Ky., was ordained a deacon and a priest, and was appointed pastor of St. Mary's Church of Iron Mountain, Mich.

Fred Shaheen of Canton, Ohio, was ordained a deacon and a priest at Montreal, Canada, and will be appointed to a parish soon.

* * * *

Deacons Ordained by Metropolitan Antony

The Feast of the Epiphany of Our Lord Jesus Christ, January 6, Metropolitan Archbishop Antony, of the Syrian Antiochian Orthodox Archdiocese, ordained the Rev. Christopher R. R. Penning to the diaconate, during services in St. Mary's Church, Bay Ridge. Father Deacon Penning has been assigned as deacon

to the Archdiocesan Cathedral of St. Nicholas, Brooklyn, N.Y. Upon the festive occasion of the name-day of the Archbishop, the feast of St. Antony the Great, January 17, and during the Pontifical Divine Liturgy in St. Mary's Church, Bay Ridge, His Eminence ordained the Rev. Athanasios F. S. Emmert a deacon. Father Emmert has been made Executive Secretary of the Syrian Archdiocese, and is serving as assistant at St. Mary's Church. Bay Ridge.

Father Deacon Christopher Penning, 25, was born in the Netherlands, where he grew up during the German occupation. His education was gained in Europe, where, after completion of high school, he studied in the Commercial Institute. He came to America in 1956, and is presently studying at St. Vladimir's Orthodox Theological Seminary.

Father Deacon Athanasios Emmert, 25, from Reading, Pa., is of American Lutheran background. His two year pre-seminary studies were completed at Muhlenberg College, Allentown, Pa. He then enrolled in Concordia Theological Seminary, St. Louis, Mo., where he received the degree of Bachelor of Arts in 1956. He subsequently spent a year of further study in St. Louis, during which time he embraced the Orthodox Catholic faith. After a year of study at Holy Cross Greek Orthodox Theological School, Brookline, Mass., he furthered his Orthodox Theological training for a year and a half in affiliation with the University of Athens, Greece. He has traveled extensively in the Middle East, and was also a member of the Greek Arrangements Committee for th Rhodes Conference of the World Council of Churches, in Greece, August, 1959.

The Archdiocese Department of Religious Education

Dear Church School Director:

The Archdiocese Department of Religious Education has been using the church schools of the New England area as experimental units for testing various phases of religious instruction. One of these tests included the installation and use of a "Local" school plan. The basic idea of this test included a two-year study of the plan, designed by the Department, by which a local school could take the Archdiocese Edict on Curriculum, and fit it into the local picture. After two years of very successful use of such a "Local" school plan in the Church of St. John of Damascus, it was considered ready (after corrections) to be reported to all church schools.

This "Local" school plan is NOT compulsory! It is merely a *report* to pastors and school superintendents, telling them how our experimental school built a good school system (within the Archdiocese Edict) with nothing more than the sincere voluntary assistance of willing parish members. The use of it in the above mentioned experimental school proved:

A. That systematic procedure is the best way to succeed in your school, no matter how large or small.

B. That this plan increased our attendance in the experimental school by about 300% (Three hundred percent).

C. That this plan eased the burden of the pastor and super.

D. That this plan gave parents clear-cut decisions which they seemed to prefer over the more lenient type administration.

His Eminence has asked that we prepare this plan for all schools to see and study. We hope that it helps some of you. Please feel free to write for information.

Yours sincerely,

Fr. Moses

* * * *

I. In the first place, we took all financial problems out of the school itself. The super and teachers no longer had to deal in any matters of money; but could concentrate instead on educating the students. This immediately made their burden easier. They needed only to requisition the things they needed; and were assured that *all* things necessary to operate a successful school would be provided without exception.

II. In the second place we formed a "Church School Guild," which is sometimes called P.T.A. or some other name. We asked them to assume *all* responsibility for providing our school with its every need, no matter what it was. Their *only* function as a Guild was to raise the funds for these school expenses; but they also volunteered to help in running the Communion breakfasts, and other parties — where extra hands were needed. They thus became a fund-raising group, with the added responsibility of lending a hand to the Superintendent of School Activities. They have been highly successful in 2 years.

III. In the third place, we went to the Church Executive Board and asked them if they would permit the Guild to support the school rather than turn the funds over to the church treasury. They not only agreed, but offered to lend money to the Guild until they got started.

IV. We then called in the Superintendent of the existing school, and told him *how* we wanted him to operate under the new plan. We assured him that he would have *full* authority in the school, and would be answerable to no one but the pastor. This assurance was based on his agreement to follow (to the letter) the printed "policy" which we were to give him. He agreed willingly. We then gave him the "policy" (which will be reproduced for your benefit), and assured him that the *only* time he would be questioned would be in instances where he veered away from the printed "policy" in matters of administration. He still had much freedom for personal ideas and ingenuity. It was pointed out that the policy would be set up in topic form. It would embrace everything from the part played by the pastor, to the smallest item of importance.

V. THE POLICY:

A. The Part of the Pastor:

The pastor should play (generally) a hands-off role, once he appoints his staff. He should:

1. Appoint the Administrative Superintendent — letting this person select his/her own assistant if one is needed.
2. Appoint the Activities Superintendent — lettting this person select his/her own assistant if needed.
3. See that enough teachers are available for staff needs.
4. See that the Archdiocese Edict is the only curriculum used.
5. See (personally) to the ordering of the Church School study material from lists submitted by the Administrative Super.
6. Make sure (by occasional conferences with Admin. Super.) that this material is being properly used.
7. See that as many piano accompanists as possible are assigned alternately to the school assembly period.
8. Have occasional conferences with both Admin. and Activit. Supers, to see that all is well.
9. Provide teacher training on methods, policy, church, etc.
10. Help with teacher & pupil problems *only* if Admin. Super reports inability to handle him/herself.
11. Meet with Supers and teachers at least 3 times during term. Some pastors will prefer to meet every month or more often. This is strictly a matter of choice — so long as they meet.

B. Duties of Administrative Superintendent:

For all intents and purposes, the Administrative Super is the "Boss" of the church school. We changed the term "Superintendent" and replaced it with the title "Administrative Superintendent." We did this because we wanted *two* persons to take charge of the whole school, each in his own field.

1. This Super does *not* teach a class at all; although he may act as a substitute teacher in cases of real need.
2. He sees that materials for teaching are being used properly, according to the Archdiocese Edict on curriculum.
3. He keeps check on supplies and equipment. Reports all his needs to the pastor (who knows here to order). He also recommends graduating seniors to pastor for DI-

PLOMAS in time to have them ordered for graduation exercises.

4. Appoints a librarian (young lady preferred), and keeps check on her efficient care of the school library.
5. Appoints a Supply & Equipment manager (young man preferred), and keeps check on his efficient care of supply room and operation and care of school equipment.
6. Does some phone work when necessary.
   (a) Calling teachers for various things.
   (b) Calling parents when the need arises.
7. Assigns stubstitute teachers when a "regular" is absent.
8. Interprets school policy, what each person's scope is, and how each is to function as part of the whole system.
9. Takes care of pupil & teacher problems.
10. Is in charge of assigning pupils to their proper classes (according to the policy).
11. Sees that school premises are left in good order at end of sessions (getting students to help to do so).
12. Does not interfere with that assigned duty of others; but merely keeps things under observation, not permitting neglect of duties. Does not try to discipline such neglect, but lets the pastor do so. In other words: if a teacher is not performing properly — merely gets the pastor to help correct the matter. Pastor can do it without creating dissention better than the Super.

C. Duties of Assistant to Administrative Super.:

1. To teach one of the classes as a regular teacher.
2. To help with the phone work (above mentioned).
3. To carry out an administrative work assigned by the Admin. Super.
4. Not to interfere with the assigned duties of others, but report any neglect to the Admin. Super as soon as possible.
5. To study the system used by the Admin. Super, preparing to take charge in his absence; and preparing to (some day) take charge of the school.

D. Duties of the Activities Superintendent:

1. To teach one of the classes as a regular.
2. Help with the phone work (above mentioned).
3. Take charge of the pre-class assembly period.
4. Prepare assembly area. — Songs, stories, prayer time, movies, slides, film-strips, happy birthdays, dismissal.
5. Plan school's activities such as (a) outdoor games in good weather, (b) plays and programs, (c) party and picnic procedures for school, (d) essay contest for S.O.Y.O.
6. Direct schedule of classes going to attend Liturgy & their taking Holy Communion. Two classes to go to Liturgy each Sunday with teachers — leave for church after assembly.
7. Direct Holy Communion for entire school with Communion breakfast annually.

E. Duties of Assistant Activities Super.:

To help the Activities Super in any way, depending on what that Super needs and assigns.

F. Duties of Teachers:

1. To teach lessons according to the curriculum, and in proper order. If there be two qualified teachers for each class, let each take a turn (weekly) in teaching the lesson while the other helps pupils, passes papers, takes roll . . . etc.
2. Where there is only one teacher per class, a class monitor should be appointed (from the students) to assist teacher (if needed).
3. Keep attendance according to the school "policy".
4. Keep record of outstanding achievements for annual awards.
5. Older groups should have spaced quizzes; and term requirements must be set.
6. Projects (depending on age of group) Building models, painting ikons, cut-out scenes, building scenery for class plays, etc.
7. Be prepared to take class to Liturgy when turn comes.
8. Prepare class for Holy Communion as scheduled, teaching them the rudiments needed when they receive.
9. When she leaves class area, leave it in good order. Turn in class books, etc. to supply room for safe keeping.
10. If teacher is to be absent, report in time to allow Admin. Super to find a substitute. (Not later than Thursday).
11. Attend as many classes for teachers, offered by the pastor, as possible.
12. Attend "Guild" meetings, since all staff members are needed to help.
13. Try to solve your child & parents problems yourself. If unable, seek help from Admin. Super.; but do not go over his head to the pastor.
14. Phone parents of children who are absent EVEN ONCE. Send a "Get Well" card if they are ill (School will provide).

G. Duties of Substitute Teachers: (if alone in class)

1. Take careful roll call.
2. Do the best you can, trying to follow the day's lesson.
3. Avoid final answers to any problems.
4. Turn class material back in to Supply Room when finished.

In case where there are two regular teachers, subs will hardly be necessary, but if so — let regular take charge.

H. Duties of Supply & Equipment Manager:

1. To find a suitable place to safely store all supplies and equipment under lock and key.
2. To learn to efficiently operate all equipment.
3. Learn to keep equipment serviced, clean, and in good condition. (Report repair needs to Admin. Super.)
4. Be ready to operate equipment for assembly and classroom.
5. Supplies will consist of: (a) current school and class study material for teachers, (b) paper supplies, (c) Crayons, paste, scissors, chalk, clean rags, erasers, pencils, note books, envelopes, folders, candles, etc. . .
6. Distribution of class material for teachers:
   (a) During assembly period or before, set out all material being used that day and label with teacher's name.
   (b) Teacher or monitor will pick up material for class.
   (c) At end of period, material is to be returned to Supply room. Count in and out.
   (d) Never leave supply room unlocked when unattended.

I. Duties of Transportation Manager:

1. To devise a plan whereby any child, unable to find a way to school, may be helped by neighbors.
2. Try to insist that we cannot return the child home, and that parents must come for the child. (Often this is impossible.)

J. Duties of Piano Accompanists:

1. To learn all hymns which school may use. Check with pastor.
2. Report *early* and *on time* for assembly period, if scheduled.
3. Help keep order by playing for early comers to sing. Do not add to the confusion by playing to yourself.
4. Play what is required by the Activities Super.
5. Keep piano closed after finished, away from little children.
6. May leave after assembly, if your part is done.
7. Be sure you know when your turn comes to play for assembly, especially if there are several accompanists besides yourself. Be dependable.

K. Duties of Records Clerk:

1. Receive attendance reports from teachers. It is not your duty to chase after records. Those not submitted will be *omitted* from final records.
2. Keep teachers' report sheets on file.
3. Translate these reports into "points" and enter into record book.
4. At end of term, translate special achievements into "points" and enter in record book (according to age group).
5. Be ready to finish term by presenting finished report to

Admin. Super and his assistants in time for Awards Day.

6. Keep final annual record as a case-history of the school. Store them in a safe place.

L. Duties of Librarians (present during school sessions)

1. To see that all books and other materials (assigned by Archdiocese) are purchased (consult Admin. Super).
2. Add any other books approved by pastor.
3. Keep all books properly marked with a sticker inside.
4. Keep a card file of all of what is in the library.
   (a) A card for every book or pamphlet.
   (b) Some books will be for classroom use only, not to be let out to individuals.
   (c) All books must be signed out by whoever borrows them (even teachers who borrow for self or classroom).
   (d) Books let out must have card filed in "out" index.
      (1) Who, when, what.
      (2) Two weeks limit (fines) 2¢ per day overdue.
5. Keep library in good order, and under strict lock and key.
6. Keep books in repair, and replace worn out books.
7. Help visitors to search for what they need.
8. Try to have your own room for your library.

M. School Schedule: (optional)

10:45 to 11:15 — Assembly Period.
11:15 to 11:25 — Go to classes or go to church (2 classes)
11:25 to 11:50 — Go to Bible Study material.
11:50 to 12:15 — Orthodox Study material.

N. Points of Authority:

1. Scope of Admin. Super.:
   (a) He is in full charge of the Administration of the school and its function, and answers only to pastor for its successful operation.
   (b) He directs the staff, and every part of the school.
   (c) He is to cooperate with the Activities Super., coordinating his side of school with activities scheduled.
2. Scope of Activities Super.:
   (a) To direct all activities in the school in conjunction with the Admin. Super.
   (b) To coordinate activities to coincide with help from the "Guild".
   (c) To requisition supplies needed for activities through Admin. Super.
   (d) To answer only to Admin. Super. for successful program.
3. Scope of other Staff members:
   (a) Each in charge of his respective phase of school, and answering to the Admin. Super for successful program.

O. How to Separate Class Groups: (for *Medium* size school)

1. *Nursery or Kindergarten:*
   (a) Children not to be admitted to nursery kindergarten unless a full 2 yrs. of age.
   (b) Children who do not adjust may be accompanied by a parent; or withdrawn until a later time (at request of parent *or* teacher).
2. *Age Group 4 & 5:*
   (a) If child reaches age 4 on or before Dec. 31, he/she will enter this group the September *before* reaching age 4. Such age level to be determined at time of registration.
3. *Age Group 6 & 7:*
   (a) The same rule applies here as in age group 4 & 5.
   (b) Child remains in this group 2 yrs.
4. *Age Group 8 & 9:* (Same as above).
5. *Age Group 10 & 11:* (Same as above).
6. *Age Group 12 & 13:* (Same as above).
7. *Age Group 14, 15, 16:* (Same as above for 3 yrs.).
8. If school is a SMALL or LARGE size school, the rule of Dec. 31 should be applied as above, and the length of years in each class determined by the Class and Material Charts of the Edict.
9. In above age group #7 . . . pupils should not be admitted until reaching 14 years (acc. to Dec. 31 rule). Pupils may graduate on June closest to 16th birthday, if Admin. Super & teacher feel that school requirements for graduation have been met and completed (see Article R).

Sr. High students will not attend assembly as a class, but will go directly to class area with their teacher.

P. Policy of Attendance:

1. "P"— Present—if student report to class 11:15. 3 pts.
1. "PT"—Present but Tardy—reporting by 11:25 . 2 pts.
3. "PTT"—Present but Tardy—reporting by 11:30 1 pt.
4. "Ab"—Absent—reporting after 11:30 or not at all ..... 0 pts.
5. "Ex"—Excused—if presents note from parents for illness or emergency—(limit 3 times per term) ..... 3 pts.
6. "FC"—Full Credit—if absent (with teacher's knowledge) for travel, if pupil attends another school in an Orthodox Church and presents a note from them ..... 3 pts. (Travel to place where *no* Orthodox church, constitutes an absence unless trip was an emergency.)

Q. Policy of Achievements:

1. Most outstanding work in the class .....10 extra pts.
2. 2nd outstanding work in the class ..... 6 extra pts.
3. 3rd outstanding work in the class ..... 3 extra pts.
4. Outstanding project (singly or jointly) each person .....10 pts.
5. Essay winners (SOYO):
   1st prize .....10 pts.
   2nd prize ..... 8 pts.
   3rd prize ..... 6 pts.
   Honorable mention ..... 3 pts.
6. Satisfactory work in class during term ... 5 extra pts.
7. Pupils No. 1, No. 2, and No. 3 above get this also (No. 6).
8. Unsatisfactory work in class during term .. 0 extra pts.
   Note: Unsatisfactory classwork does not hold pupil back from advancement to new age group. Pupil is always to be advanced to new age group regardless of achievement.
9. Good Behaviour in Class ..... 5 extra pts.
   Note: Any single instance of bad behaviour can spoil the whole term record. Teacher will judge.

R. Requirements for Graduation:

1. Students fulfilling classwork satisfactorily will automatically graduate on the June closest to 16th birthday, and will get the Archdiocese Diploma.
2. Students who wish to graduate on the June closest to 15th birthday may do so if they pass (with 80% or better) a comprehensive exam prepared according to materials and studies in the Senior Class, and approved by the pastor as a good and proper test. (No exceptions to this rule) Exam may be given only once per student.

S. Excuses for Choir Members and Acolytes:

1. Choir members may attend Senior Class, and leave a few minutes early. Religious education is important too.
2. Acolytes are required to attend Church school even more so than the others, since they are to be examples.

The pastor should be asked to have several teams of Acolytes so that the same few boys do not always have to miss classes. Thus 4 or 5 teams may alternate turns at serving; and be in school on the Sundays when they do not. It should be compulsory that every Orthodox boy serve as an altar boy from ages 8 thru 16.

The pastor should forbid boys from serving in the Holy Sanctuary if they are not willing to come to the school to learn about their Church and their God.

BAPTISMS, Nov. & Dec. 1959

By: Archimandrite John E. Barrett, Vicksburg, Miss.

ABRAHAM, David, Thomas, Aug. 12, '59; Charles Haseeb Abraham & Jeanette Mary Thomas; Elias William Habeeb & Lorraine Anne Abraham.

KOURY, Kathleen, June 13, '50; Ellis Koury & Mary Cox; Mrs. Fred Najour.

By: Fr. Wakeem Dalack, Brooklyn, N. Y.

BOUTROS, Linda Mary, Aug. 5, '58; Harby Boutros & Zakeia Andrew; Nazik David.

DALACK, Gregory Wakeem, Aug. 26, '59; John D. Dalack & Shamseh M. Khoury; Albert Freije & Mrs. Laila Nassr.

EASTILY, Barbara nn, DeAc. 20, '59; George J. Eastily & Lillian Magdalany; Henrietta Shawah.

JABOUR, Joseph, April 16, '58; Wadie Jabour & Virginia Soutou; Ronald Tadross & Mrs. Julia Aucar.

KARAM, Corinne Mary, Nov. 13, '58; Constantine Karam & Maggy Hayek; Claude Karam & Mary Karam.

KHOURY, Gregory Emil, June 16, '59; Samuel Khoury & Edith Gorab; Mitri Khoury & Doris Gorab.

MAGDALANY, George Michael, Aug. 17, '59; Mitre G. Magdalany & Elaine Makoul; Habib Magdalany & Alice Magdalany.

NAHAS, Joseph George, Jr., May 30, '59; Joseph G. Nahas & Marie J. Herro; Albert G. Nahas & Mary Herro.

OSSITE, Martha Kaffa, May 5, '59; Assad Ossite & Clara Sagistano; Joseph Porcello & Antoinette Porcello.

SHAMMAH, George, Aug. 23, '59; Louis Shammah & Alice Salhany; John Shammah & Delia Salhany.

ZAGLOOL, Daniel Frederick, Dec. 17, '59; Thomas Zaglool & Eileen Robinson; Emile Hajjar & Elizabeth Hajjar.

ZAKAIB, George Nicholas, Nov. 4, '59; George J. Zakaib & Sue Eadi; Mishel Eadi & Gloria Habib.

By: Fr. Thomas Green, Phoenix, Arizona

BOYD, Sherolyn Ann, Nov. 11, '54; George A. Boyd & Elizabeth Howard; Jean Shaheen.

By: Fr. Emile Hanna, Ottawa, Canada

ANBER, Elia J., Nov. 12, '59; John Anber & Susan Filfilie; Ferris Eyamie & Ruth Beshara.

NESRALLAH, Camila K., May 15, '59; Kalil Nesrallah & Mary Koch; Fawzy Nesrallah & Maria Nesrallah.

RIZK, David Elias, Dec. 26, '58; Mike S. Rizk & Rose Swety; Caesar Malham & Josephene Jabour.

SAIKALEY, Janise Barbara, May 8, '59; Maurice F. Saikaley & Samira Khalife; Elie Elias & Don Kalil.

ZION, Sandra Ann, June 11, '59; Abraham Zion & Mary Shamie; John Rossy & Samira Saikaley.

By: Archpriest Benjamin Hoffiz, Detroit, Mich.

AJLOUNI, Andria Rose, Feb. 24, '59; Issa Ajlouni & Ann Ajlouny; Nadim Ajlouny & Seliva Ajlouny.

HADDAD, Louis Gabriel Frank, Feb. 11, '58; Ronald C. Haddad & Alice Reva Gittins; Roland S. Haddad & Valland Haddad.

KAZALEH, Charles Elias, July 22, '59; Munior Kozaleh & Jeanette Ajlouny; Fouad Kazaleh & Elizabeth Ajlouny.

By: Fr. Michael Huback, Syracuse, N. Y.

HADDAD, Michelle Elizabeth, Oct. 15, '59; Louis Michael Haddad & Gloria Mae Hempier; Sally Haddad & Sadie Eassa.

HALSTEAD, Doreen Kathleen, July 20, '59; Keith M. Halstead & Jemal Phillipey; Ronald D. C. Sopp & Iantha T. Khommar.

TAWIL, Melinad Louise Patricia, July 8, '59; Mohin A. Tawil & Patricia A. Nagel; Sammy Tawil & Juliet Farah.

TAWIL, Tyrone Richard, June 11, '59; Nicholas A. Tawil & Caridad Serrat; Mohin A. Tawil & Tatica Abdo.

By: Fr. Michael Husson, Miami, Fla.

JOSEPH, Georgette Lynn, March 5, '59; George Joseph & Winnie Reiley; John Joseph & Rose Joseph.

By: Fr. Nicholas Husson, El Paso, Texas

HOLMGREN, Brian David, Sept. 2, '59; Myron Holmgren & Ellen Shaheen; Robert McKeague & Vivian McKeague.

By: Fr. Elias G. Karim, San Francisco, Calif.

DUDUM, Elias Ishaq, Oct. 25, '58; Ishaq Dudum & Rose Rukab; John Dudum & Misadeh Dudum.

GOMEZ, David Alex, Jan. 5, '59; Steven A. Gomez & Ana Slalume; Jacob David & Linda Salume.

GOMEZ, Richard Karim, Jan. 5, '59; Steven A. Gomez & Ana Salume; Richard Salume & Alicia Moran.

HABEEB, Thomas James, July 4, '59; James George Habeeb & Zou Zou Saleh; Elias Habeeb & Louise Zeibak.

HALAWE, Marian Josephine, July 17, '59; Joseph Halawe & Georgette Marrache; George Marrache & Margaret Harants.

MOGANNAM, Diane Jane, April 15, '59; Jad D. Mogannam & ulia G. Shunnara; Nadeem D. Mogannam & Genevieve Mogannam.

SABB, George Charles, June 18, '59; George B. Sabb & Widad Massabni; Joseph G. Halawe & Malachy Haddad.

TAWASHA, Carolyn Jaleeleh, Aug. 1, '59; Ibrahim Tawasha & Leila Kash-Shou; Nabih Ghnaim & Ethel Lenikan.

By: Archimandrite Basil Kazan, Toledo, Ohio

COREY, Amal Juliana, July 9, '59; Camille Corey & Salwa Rahal; Edward Corey & Alsace George.

By: Archpriest Nicholas Kobbs, Akron, Ohio

DU VALL, Stephen Nicholas, May 10, '49; Dr. Charles Du Vall — Helen Mae Bortze; Larry N. Kobbs & Theodora Kobbs.

DU VALL, Charles Basil, Nov. 13, '47; Dr. Charles Du Vall & Helen Mae Bortze; Larry N. Kobbs & Theodora Kobbs.

DU VALL, Dr. Charles Constantine, July 5, '24; Dr. Edward Du Vall & Mary Ellen Rice; Rev. Stefan Feica & Mrs. Helen Feica.

HADDAD, Amy Ann, Nov. 10, '59; George Haddad & Emily Abraham; Adam Mosier & Lucille Abraham.

SACY, Ronald George, April 8, '58; Ronald George Sacy & Marilyn J. Winters; George Sacy & Peggy Sacy.

By: Archimandrite Ilyas Kurban, Boston, Mass.

BARBAR, Dana Marie, Aug. 1, '59; Thomas Barbara & Diane Hallal; Mitchell Hallal & Catherine Doumaney.

SHAHEEN, Linda Mary, Sept. 2, '59; George Shaheen & Jeanette Ganem; William T. Shaheen & Margaret Shaheen.

STEWART, Donald Day Thomas, July 16, '59; Donald Day Stewart & Diana Saba; George M. Saba & Lucille Moses.

By: Fr. Samuel Makad, Monessen, Pa.

KIEFER, David Robert, March 3, '42; David K. Keifer & Catherine McMahon; George Namie & Anna Hussar.

LOWMAN, Kenneth Stephen, Oct. 3, '51; Asbury Lowman & Martha Joseph; Michael Hanna & Virginia Karnack.

By: Fr. James C. Meena, Los Angeles, Calif.

HABOUSH, Raymond Richard Antoine, July 19, '58; Richard Haboush & Yvette Akel; John Akey & Sandra Haboush.

MEENA, Karen Ann, Jan. 4, '59; Richard G. Meena & Hened Kaddo; George Hamati & Elaine Milan.

MEENA, Hened Theresa, July 14, '35; Hassib Kaddo & Emily Mockary; George Mansur & Victoria Micedi.

MILAN, Jeffery Michael, Oct. 10, '59; Thomas M. Milan & Elaine Meena; Richard Meena & Louise Nassir.

NASSIF, Christopher Sabin, July 24, '59; Sabin Nassif & Anne Hamaty; Nichalas Haddad & Virginia Nassif.

SIMON, Peter Albert, March 7, '51; Peter A. Simon & Margaret Poole; John A. Abdun-Nur, M.D. & Minnie Abdun-Nur.

KAIAN, Katherine Kathleen Alice Julie, Sept. 3, '59; Nassar Waian & Alice Aljian; Assad S. Abdun-Nur, M.D. & Minnie Abdun-Nur.

By: Fr. George Nasser, Johnstown, Penna.

AUDEY, Martha, Sept. 25, '59; Robert Audey & Alice Fisher; Richard George & Loretta Petrosic.

AUDEY, Robert James, Sept. 25, '59; Robert Audey & Alice Fisher; Norman Audi & Julia Mack.

By: Exarch Herbert Nahas, Wilkes-Barre, Pa.

NASSER, Edward Abraham, Sept. 11, '59; Edward A. Nasser & Leona Davis; Albert Sincavage & Marion George.

OTTO, Judith, Nov. 11, '59; Howard Otto & Catherine Audey; John Audey & Helen Saleck.

SALEM, John, Oct. 12, '59; Fred Salem & Mary Corey; James Corey & Freda Beauges.

By: Fr. John Newcombe, Beckley, W. Va.

SWYDEN, Richard Michael, Feb. 20, '56; William Swyden & Mary F. Michael; Alex Michael & Lorenna Mullins.

By: Fr. John Pirozzi, Albany, N. Y.

KOURY, Elizabeth Anne, Oct. 30, '38; Sadie Koury & Mary Joseph; Margaret Fathers.

By: Fr. John Reinhold, Los Angeles, Calif.

ASSAD, Edward Anthony, Aug. 8, '56; Alfred Assad & Matilda Malouf; Fr. John Reinhold & Victoria Assad.

ODTALLH, Ibrahim Said Hillo, July 29, '59; Said I. H. Odtallah & Sylvia Cartwright; William Neima & Laurice Hallak.

By: Fr. Paul Russell, Sioux City, Iowa

RISK, Jeffery James, July 11, '59; Robert Risk & Bettey Peterson; Joseph Younes & Mary Abdouch.

By: Archimandrite Athanasius Saliba, Worcester, Mass.

DORR, Mary, June 23, '59; Milton Dorr & Clara George; Frank George & Adele George.

GEORGE, Darrell ohn, July 29, '59; Ernest George & Shirley Skaff; Albert Dahroge & Violet Hussion.

By: Archimandrite Gabriel Samne, Canton, Ohio

SHAHEEN, Mona Emlie, July 3, '59; Shafeek Shaheen & Marie Matri; Nicholas Shaheen & Nahe Shaheen.

By: Archimandrite Michael Shaheen, Montreal, Can.

ASSAF, Marie Nida Kathlyn, Oct. 1, '59; Michael Assaf & Claudette Gauthier; Aldeard Genest & Evely Genest.

GENEST, Maureen Sadie, July 25, '59; Eddy Genest & Leila Samra; Nicholas Shaheen & Zekia Shaheen.

HARTMAN, Deborah Ann, Aug. 12, '59; Rudolph Hartman & June Odenick; Maurice Rossy & Helga Rossy.

KABBASH, Elizabeth Ann, Aug. 8, '59; Alex Kabbash & Edna Shaar; Albert Shaar & May Saad.

MICHEL, Nancy Irene, May 5, '59; Theo Michel & Violet Lutfy; Edward Lutfy & Mary Fadel.

SHAHEEN, Mary Carol June, June 30, '59; Eddy Shaheen & Mary Genest; Nicholas Shaheen & Zekia Shaheen.

SOUAID, Carolyn Marie, Aug. 1, '59; Marcel Souaid & Pauline Shaker; Paul Souaid & Dianne Shaker.

By: Economoc Michael Simon, Paterson, N. J.

ATTAL, Bobby Ray David, Nov. 17, '54; Alfred Attal & Mary Blanton; Charles Attal & Florence Attal.

MOUSSAB, Michele Mary, July 31, '59; Albert Moussab & Elizabeth Andalft; Anthony Andalft & Rose Zamloot.

SAMRA, John Jr., Sept. 14, '59; John Samra & Barbara Spears; Kenneth Samra & Judy Ruffo.

FUNERALS, Nov. & Dec. 1959

By: Fr. Nifon Abraham, Norwood, Mass.

KHOURY, Edna; Dec. 15, '59; 4 sons & 1 daughter.

By: Fr. Michael Azkoul, Spring Valley, Ill.

NIMEE, Diana Marie, Jan. 6, '60; Parents (Mr. & Mrs. George Nimee) & 1 brother.

By: Fr. Wakeem Dalack, Brooklyn, N. Y.

MOSES, Bittar, Sept. 23, '59; one son.

HABIB, Elia William, Dec. 10, '59; Wife & 1 son.

NAKLEY, Nicholas, Dec. 30 ,'59; None.

ROOMEY, Ethel, Oct. 30, '59; Husband.

ZARICK, Edward N. Adeeb, Dec. 7, '59; Wife & 1 son.

By: Archimandrite Basil Kazan, Toledo, Ohio

SADD, Aube, Nov. 28, '59; One son & one daughter.

By: Archimandrite Ilyas Kurban, Boston, Mass.

FANNONEY, Khalil, Dec. 11, '59; Wife, 2 sons & 2 daughters.

HADDAD, Louis Sahbeeb, Nov. 30, '59; Wife.

By: Fr. Elias G. Karim, San Francisco, Calif.

EASSA, Sam, Nov. 15, '59; Wife, 1 son & 1 daughter.

HAFIZ, Sabah, Nov. t17, '59; Wife, 3 sons & 3 daughters.

JOSEPH, Adele, Jan. 1, '60; One brother.

LYON, Rose, Dec. 20, '59; Husband & 1 daughter.

By: Archimandrite Ells iKhouri, Grand Rapids, Mich.

ZITON, Ferris N., Dec. 26, '59; Wife & 1 daughter.

By: Archpriest Nicholas Kobbs, Akron, Ohio

NAUM, Leo John, Dec. 27, '59; Wife & 1 son.

By: Fr. Samuel Makad, Monessen, Pa.

ASSAD, Maffod, Jan. 5, '60; Wife & 5sons.

BELLORA, Laurence Jr., Dec. 9, '59; Wife, 1 daughter, Parents, & brother.

LOWMAN, Martha Joseph, Dec. 2, '59; Husband, 2 sons, Father, 2 sisters & brother.

By: Fr. James Meena, Los Angeles, Calif.

MALOOF, Shames Skaff, Dec. 8, '59; Two daughters & 1 son.

MALOUF, Elsie, Jan. 2, '60; Husband, 1 son & 1 daughter.

TABAH, Marie Isabel, Dec. 4, '59; One son & 1 daughter.

By: Fr. John Reinhold, Los Angeles, Calif.

ROBBART, Mary, Dec. 16, '59; One son.

By: Fr. Gabriel Salhani, Niagara Falls, N. Y.

SLAIMAN, George, Dec. 22, '59; Wife & 2 children.

By: Archimandrite Gabriel Samne, Canton, Ohio

SHEPARD, Edna L., Dec. 30, '59; Husband.

RAHAL, Moses, Jan. 10, '60; One son & one daughter.

By: Archimndrite Michael Shaheen, Montreal, Can.

BARAKETT, Camille, Nov. 29, '59; Four brothers.

MOOR, Sophia Hanna, Nov. 27, '59; Cousins, nephews, & nieces.

THOUN, Mintaha, Jan. 1, '60; Husband, 2 sons, & 1 daughter.

By: Fr. Theodore Ziton, Montreal, Can.

KOURI, Khalaick, Dec. 14, '59; One son & one daughter.

MARRIAGES, Nov. & Dec. 1959

By: Fr. Wakeem Dalack, Brooklyn, N. Y.

KHOUTOROVSKL-ARNOLD, Leopold & Anne Ayoub, Dec. 7, '59; Joseph Shiepe & Alice Dalack.

SYAGE, Albert Jacob & Majeedah M. Nahas, Nov. 14, '59; Edward J. Syage & Vivian Mihail.

ZEIN, Charles Jr. & Carmela Pergolizzi, Nov. 14, '59; Joseph Zein & Frances Pergolizzi.

By: Fr. Elias G. Karim, San Francisco, Calif.

ENCARNACION, Cruz Felix & Catalina Camilo David, Oct. 3, '59; Jacob David & Isaura Lalami.

MC MATH, Robert Michael & Rachel Mary Fraige, Nov. 1, '59; George A. McMath & Janice Hoffman.

By: Fr. George Koury, Pawtucket, R. I.

MATOOK, Leon Thomas & Nora Mae Hallal, Nov. 1, '59; Nicholas Matook & Lillian Hallal.

By: Fr. Samuel Makad, Monessen, Pa.

KIEFER, David Robert & Georgiann Jean Namie, Dec. 29, '59; John Namie & Patricia Namie.

By: Fr. James Meena, Los Angeles, Calif.

HADDAD, Nicholas Deeb & Diana Rachel Rashid, Dec. 19, '59; Phillip Kouri & Mary Ann Kouri.

JUERGES, Karl Alexander & Marie Beatrice Pelletier, Dec. 13, '59; Daniel Juhasz & Alice Escalante.

By: Fr. John Reinhold, Los Angeles, Calif.

ZOGOB, Theodore Basil & Irene Ann Ortega, Jan. 2, '60; Richard Zogob & Odette Zogob.

By: Archimandrite Michael Shaheen, Montreal, Can.

SHAHEEN, Fred G. & Marguerite S. H. Shaheen, Nov. 15, '59; Teo Boojady & Madeline Shaheen.

The Orthodox World

WCC LEADER SEES CLOSER TIES WITH U.S.S.R. CHURCHES

GENEVA (RNS) — "Closer relations" between the World Council of Churches and the Russian Orthodox Church and other religious bodies in the U.S.S.R. was predicted here by Dr. W. A. Visser 't Hooft, WCC general secretary, on his return from a visit to the Soviet Union.

Head of an official five-man WCC delegation which spent two weeks in the country as guests of the Russian Church, he stressed the "great cordiality" with which he and his fellow visitors were greeted everywhere by religious leaders and members of their congregations.

Among the delegates was Dr. O. Frederick Nolde of Philadelphia, director of the Commission of the Churches on International Affairs and a WCC general secretary, who joined in reporting on the group's experiences in Russia.

Dr. Nolde stressed that although the visit had "no political purposes," it was "nevertheless a fact that we established personal relations in an atmosphere of warm friendship on the basis of a common Christian faith."

Dr. Visser 't Hooft said there had been no "official negotiations" with the Moscow Patriarchate, or with representatives of the Lutheran, Baptist and Armenian Apostolic (Orthodox) Churches with whom the delegates talked, on the question of relationships with the World Council.

"However," he said, "the future of our contacts was always the main subject of our discussions."

He said he expected that the "get acquainted" process begun at a meeting of WCC representatives and the Moscow Patriarchate at Utrecht, Holland, in August, 1958, would lead to more visits and exchanges of information.

"We are still in a period of getting to understand each other better," he added.

The other members of the WCC delegation to Russia included the Rev. Francis House, Church of England clergyman, another WCC associate general secretary; Dr. Nick Nissiotis, assistant director of the Council's Ecumenical Institute at Bossey near here, who is a member of the Greek Orthodox Church; and U Kyam Than of Rangoon, Burma, a Baptist layman and administrative secretary of the East Asia Christian Conference.

Dr. Visser 't Hooft said that in addition to talks with officials of the Moscow Patriarchate, the delegation attended Orthodox Liturgies and visited the Russian Orthodox Theological Academies in Zagorsk and Leningrad. In Riga, he reported, the delegation met the archbishops of the Lutheran Churches of Latvia and Estonia and preached at Lutheran services. In Moscow, they attended services in the city's only Baptist church.

During a two-and-a-half days' stay at Etchmiadzin in Soviet Armenia, the WCC executive added, the delegation had talks with Catholicos Vazgen I, head of the Armenian Church, which took place within sight of Mt. Ararat, where Noah's Ark rested after the flood.

Dr. Visser 't Hooft said that in every church the delegation visited the cordiality shown them by worshippers was "overwhelming." He said he and his companions were greeted with "songs, shouts of welcome, the waving of handkerchiefs," all indicating the joy of the Russian Christians at meeting believers from other Churches abroad.

The WCC leader observed it was impossible to sum up in a few minutes the "very complicated" situation of the Church in Russia.

"Every moment, in a Communist country," he said, "the Church exists in a situation that is not at all Christian, but based entirely on another ideology. Moreover, there is an active anti-religious propaganda. Given these known facts, we were impressed by all this Church is and does.

"Within this framework there is very intense spiritual life, convinced faith and a developed and impressive worship. The churches are filled—not only for our visit—but every Sunday, and, in many places, on weekdays."

Dr. Visser 't Hooft reported the delegation found many students in the Orthodox theological academies. Candidates for admission, he noted, are carefully screened to weed out those not up to the required standards.

Dr. Nolde said there had been informal conversations with leaders of the Churches in Russia and with officials of the State Council for Religious Affairs about current international problems, including disarmament.

"We emphasized," he reported, "that it is necessary to attack the root causes of war and prevent or stop limited military conflicts carrying with them the danger of enlargement. We also said it is not enough to demand independence for colonial peoples because there are non-colonial peoples living under a foreign yoke who are not permitted by free and popular vote to choose their government and elect their own officials.

Dr. Nolde said that more contacts are needed to reach agreement on such points and the Churches must have "freedom publicly to express the agreements reached."

"To do this requires further development of open societies and further relaxation of international tension," Dr. Nolde declared, adding that in the various conversations the delegation stressed the WCC position that "there must be freedom to advance to constructive positions and to criticize governments when they threaten peace, justice and freedom."

In a statement in Moscow at the close of the WCC delegation's visit, Dr. Nolde hailed Soviet Premier Nikita S. Khrushchev's disarmament plan, but strongly defended the Western plan for controls.

He spoke at a one-hour farewell press conference in the Hotel Sovetskaya during which Dr. Visser 't Hooft and the other members of the delegation agreed in describing their stay in the U.S.S.R. as "impressive." The delegates made special mention of the Lutheran services in Riga, which, they said, were widely televised.

The delegates joined also in expressing appreciation of gifts of old and "very beautiful" icons and of silver tea sets given them by leader of the Russian Orthodox Church.

Final event of the WCC delegation's visit was a reception in their honor staged in one of Moscow's biggest restaurants and attended by Orthodox dignitaries and officials of the State Council for Religious Affairs.

As he boarded the Russian jet plane that took them to Prague, Czechoslovakia, Dr. Visser 't Hooft told the churchmen and officials gathered to bid adieu that he had been "touched to tears" by the very warm reception he and his associates had received in Russia. The delegates were presented at the airport with fresh flowers as a final token of friendship and good wishes.

RUSSIAN BELLS FOR GREEK CATHEDRAL

ATHENS (RNS) — Holy Trinity Greek Orthodox Cathedral in Piraeus, badly damaged during World War II and now being reconstructed, will receive a set of bells from the Russian Orthodox Patriarchate in Moscow.

Bishop Constantine Rucinsky, dean of Leningrad Theological Academy, who made the announcement here, said the bells were in a Black Sea port ready for shipment to Greece.

The Russian prelate was in this country for celebrations marking the 600th anniversary of the death of St. Gregorios Palamas, Orthodox Archbishop of Thessaloniki, who died in 1359.

PATRIARCH ATHENAGORAS ENLISTS CO-OPERATION FOR PAN-ORTHODOX MEETING

ISTANBUL (RNS) — Patriarch Athenagoras, supreme leader of Eastern Orthodoxy, declared on his return home from a Middle East tour that he had enlisted the co-operation of Orthodox Patriarchates he visited for the Pan-Orthodox meeting next July on the Island of Rhodes.

He also said that he ended his trip with the impression that the Moslem and Christian faiths "are close to each other."

The Patriarch and his party received a warm welcome home on arriving at the airport here. On hand to greet him were leading Orthodox and Armenian churchmen and government officials. Two deputies represented Premier Adnan Menderes.

During his trip, Patriarch Athenagoras stopped at Damascus, Syria; Jerusalem and Alexandria, Egypt.

The Pan-Orthodox meeting, first since 1921, is being sponsored by the Patriarch. Besides bringing together many of the Eastern Orthodox bodies, the meeting is expected to be attended by representatives of Armenian, Jacobite, Coptic, Ethiopian and Old Catholic Churches.

SOVIETS RELEASE FORMER POLISH ORTHODOX PRELATE

VIENNA (RNS) — Metropolitan Dionisus Waledynski, former head of the Orthodox Church in Poland, has been released from Soviet detention and returned to his homeland, according to reliable Western sources.

Metropolitan Dionisus, now in his late 80's, was deposed from office by the Russians in 1948 and placed under house arrest at Sosnowiec, Silesia, following a government decree in Warsaw recognizing Patriarch Alexei, head of the Russian Orthodox Church, as spiritual leader also of the Polish Church.

The decree did not specify a reason for the action against the metropolitan. However, political circles said he was deposed because of his reputed tendency to co-operate with Nazi authorities during the German occupation of Poland.

The final step toward bringing the Polish Church under the control of the Moscow Patriarchate was taken in 1952. This was done when Patriarch Alexei named Metropolitan Makarius of Lwow as Patriarch of the Polish Church.

Commenting on the appointment, the Vatican Radio described Metropolitan Dionisus as "a trusted man of the Kremlin puppet Alexei." It said it was this churhman who, in 1946 and 1947, spearheaded the liquidation of the Uniate Churches of Ruthenia and the Ukraine.

Until 1918, the Russian Orthodox Church held canonical authority over the Polish Orthodox Church, but after Poland regained its independence, the Polish Orthodox decided to proclaim themselves autonomous.

However, partly because of the chaotic condition of the Russian Church resulting from the 1917 Communist revolution, the Polish Church did not apply to Moscow for canonical sanction for its action, but petitioned the Ecumenical Patriarchate at Istanbul instead.

ORTHODOX HEAD TO BE GUEST OF POPE

ROME (RNS) — Ecumenical Patriarch Athenagoras in Istanbul, top spiritual leader of the world's more than 250 million Eastern Orthodox believers, has announced that he will visit Rome shortly as the guest of Pope John XXIII, according to reports from Beirut, Lebanon.

Roman Catholic circles here hailed the Patriarch's reported plans as of extraordinary significance, especially in view of the Ecumenical Council summoned by Pope John at which Christian unity will be a major topic.

Patriarch Athenagoras was in Beirut in the course of a Middle East tour during which he had talks not only with leaders of the various Orthodox communities, but with many representatives of the Catholic Church. He came to Beirut after visits to Damascus, Jerusalem and Cairo in the course of which he spoke frequently on the theme of Christian unity.

The Beirut reports quoted the Patriarch as stating that he had a meeting in the Lebanese capital with Archbishop Paolo Bartolo, Papal Nuncio to Lebanon. At this meeting, the reports said, the Patriarch disclosed he had maintained direct relations with Pope John for many months.

"I have always had the most friendly relations with the Vatican and its representatives in America, Europe and Asia," he reportedly added. "I was among the first to congratulate the Pope on his election. We saw a great deal of each other in the old days before our promotions to the head of our Churches."

Pope John's acquaintance with Patriarch Athenagoras began more than 30 years ago when the former, as Archbishop Giuseppe Roncalli, served as Apostolic Delegate in Bulgaria and the latter, as an archbishop's secretary, visited many parts of the Balkans.

In 1931, Patriarch Athenagoras was appointed Archbishop of New York and Primate of the Greek Orthodox Church in North and South America, a post he held for 17 years until his election to Orthodoxy's highest and most influential office. Pope John meanwhile had served for several years as Apostolic Delegate to Turkey and Greece and Apostolic Administrator of the Latin Vicariate Apostolic of Istanbul.

The first American citizen ever chosen for the Ecumenical throne—he was born of Greek parents in Turkey, but became a naturalized U. S. citizen in 1938—Patriarch Athenagoras has been noted for his strongly anti-Communist stand and his consistent opposition to efforts by the Russian Orthodox Church to gain control over Orthodox Churches both inside and outside the Iron Curtain.

Meanwhile, the Patriarch has shown constant interest in efforts to secure a rapprochement between the Orthodox Church and the Vatican. The first outstanding sign of this interest was in 1952, when he made a personal call on the late Archbishop Andrew Cassulo, the then Apostolic Delegate in Turkey. Such a visit by the Ecumenical Patriarch to a representative of the Pope was unprecedented in the history of the Patriarchate. The same year, Patriarch Athenagoras was represented by a three-man delegation at ceremonies in Istanbul marking the 13th anniversary of Pope Pius XII.

Patriarch Athenagoras was among the first non-Catholic religious leaders to greet Pope John on his election. Subsequently, when the Pope announced he was planning to call an Ecumenical Council to be attended by Catholic bishops from all over the world, his action was hailed by a high official of the Ecumenical Patriarchate as an "exceptional event," although it had to be remembered, he said, that great obstacles stand in the way of Christian unity.

Last April, Archbishop Giacomo Testa, Apostolic Delegate in Turkey paid a visit to Ecumenical Patriarch Athenagoras, and presented him with a gold medal commemorating the coronation of the new Pope. A spokesman for the Patriarchate commented afterwards that "it was with great joy that Patriarch Athenagoras received the representative of the Vatican.

There has been some talk that Patriarch Athenagoras also will pay a visit to Moscow at the invitation of the Russian Orthodox Church. The Patriarch himself has been quoted as stating that the possibility of such a visit is "not to be excluded." The Patriarch meanwhile is actively sponsoring a Pan-Orthodox meeting, the first since 1921, which is scheduled to be held next July on the Island of Rhodes. Last summer, Patriarch Athenagoras said his future plans also envisage a visit to the United States, probably in 1961.

MORE REFUGEE AID IN 1960 URGED

WASHINGTON, D.C. (RNS) — Dean Francis B. Sayre, Jr., of Washington Cathedral (Episcopal), who is chairman of the U. S. Committee on Refugees, said here that funds pledged so far by this country to the World Refugee Year have been "insufficient."

He asked the administration to release at once the full $10 million Congress authorized last year as a special U. S. contribution for refugee needs. Only $4 million has been pledged to date, he said, and there are "no signs that the administration is preparing to release the rest."

Dean Sayre noted that under terms governing the fund, the rest of the money can be spent only at the President's direction. The U. S. Committee on Refugees was set up to co-ordinate work of American voluntary agencies in the World Refugee Year, which began last July 1.

The committee chairman urged Congress and the administration to "take more effective action in 1960 to uphold this country's good name before the world." He told a news conference that "we have had a lot of fine words, but they have not been followed up by action."

He also said that legislation for admitting more refugees was an "absolute requisite" to the Year. "Refugee legislation," he emphasized, "ought to have top priority when Congress reconvenes."

ARCHBISHOP IAKOVOS SETS UNITY PARLEY

NEW YORK (RNS) — Archbishop Iakovos of New York, Primate of the Greek Orthodox Archdiocese of North and South America, said he would ask Eastern Orthodox leaders of the more than 15 Eastern Orthodox Churches in the Western Hemi-

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sphere to an informal meeting here to discuss Christian unity.

The archbishop said the meeting was tentatively planned for March as a preliminary get-together before the larger Pan-Orthodox conference scheduled next July on the Island of Rhodes.

He added he also was thinking of convening another informal gathering in June to which representatives of all Eastern Churches in this country and abroad would be invited.

First since 1921, the Pan-Orthodox conference is being sponsored by Patriarch Athenagoras of Istanbul, supreme leader of Eastern Orthodoxy. Besides bringing together many of the Eastern Orthodox bodies, the conference is expected to be attended by delegates from the Armenian, Jacobite, Coptic Ethiopian and Old Catholic Churches.

Early in December, Archbishop Iakovos declared that an Eastern Orthodox statement on Christian unity would be drafted at thePan-Orthodox conference which would be sent to the World Council of Churches at Geneva and to the Vatican.

Archbishop Iakovos, a WCC president, pointed out here that in view of the Pan-Orthodox conference he could not at this time call for a formal meeting of Orthodox churchmen in this country to discuss union.

He also announced that he would tour South America in February, visiting Greek Orthodox communities and meeting with Protestant and Catholic leaders, as well as Orthodox. While in Buenos Aires, Argentina, he will attend the semi-annual meeting of the World Council's Executive Committee, Feb. 8-12. Later that month he will be in Sao Paulo, Brazil, for a WCC consultation of church leaders.

CHRISTMAS SERVICES HELD IN MOSCOW

MOSCOW (RNS) — Moscow's foreign colony ushered in Christmas with traditional religious services.

Meanwhile, the Moscow Radio wished Americans a Merry Christmas and a New Year of true peace.

Catholics in the capital attended a Midnight Mass offered in the chapel of the French Embassy by Father Louis A. Dion, A.A., of Worcester, Mass., who is chaplain to the American Catholic colony. For the first time in several years, he had another priest —a visiting Frenchman—to assist him in hearing confessions prior to the Mass and later in distributing Holy Communion.

A Protestant service was conducted on Christmas Eve in the British Embassy after an evening of carol singing. Other services were held there the next day.

In its broadcast, aimed especially at North America, the Moscow Radio said the year 1959 "lived up to our expectations." It cited the visit of Soviet Premier Nikita S. Khrushchev to the U. S. and his proposal there for total disarmament. It also mentioned the United Nations resolution on disarmament and President Eisenhower's "wish that all disputed questions be settled by peaceful means."

In Washington, D.C., meanwhile it was disclosed that Premier Khrushchev had sent President Eisenhower a quantity of Russian toys and dolls as Christmas presents for the President's grandchildren in Gettysburg, Pa. Other gifts were Christmas tree ornaments and lights for President and Mrs. Eisenhower.

MOSCOW PATRIARCH'S NEW YEAR MESSAGE STRESSES PEACE

MOSCOW (RNS) — Patriarch Alexei of Moscow, head of the Russian Orthodox Church, issued a New Year message in which he urged the faithful "to pray hard that the peace of God may not only enter our hearts, but enlighten the whole earth and become the heritage of all nations for all times."

In his message, which was reported by the Moscow Radio, the Patriarch noted "with warm sympathy" the "persistent and zealous appeals for peace on the part of wise people and, in the first place, of our government."

He said he firmly believed that these appeals "will lead to the triumph of truth and peace among nations and will silence forever the warlike speeches and abuse."

It was announced that Patriarch Alexei's message would be read in all Russian Orthodox churches during services at Christmas, which the Russian Church, observing the old Julian Calendar, celebrates on Jan. 7.

CARDINAL SPELLMAN MEETS WITH ORTHODOX PATRIARCH

ISTANBUL, Turkey (RNS) — Francis Cardinal Spellman, Archbishop of New York, had a private meeting here with Ecumenical Patriarch Athenagoras, the "first among equals" of the Greek Orthodox Patriarchs.

The get-together, which lasted half an hour, marked the first time that Cardinal Spellman had visited the Patriarch.

The cardinal was in Turkey during his annual Christmas visit to United States servicemen overseas in his capacity of Military Vicar to Catholics in the American armed forces. His itinerary this year also included Germany, Libya, Morocco and Spain.

Cardinal Spellman arrived in Istanbul from Izmir, where he celebrated Christmas Midnight Mass for American personnel and their families. Later he visited the local U.S. Air Force hospital before flying to Istanbul enroute to North Africa.

ORTHODOX LEADER BIDS ALL CHRISTIANS UNITE

ISTANBUL (RNS) — Ecumenical Patriarch Athenagoras, "first among equals" of the Greek Orthodox patriarchs, made a Christmas appeal here for the unity of all Christians.

He recalled that everywhere he went on his recent Middle East tour, he had asked the leaders of other Christian Churches, "Why are we divided?"

"We have the same name," he said, "the same Lord, the same Bible, the same traditions, the same destiny. We are divided by so few things. Leave them aside."

Patriarch Athenagoras made his appeal in an interview in which he predicted that America, with its Christmas message of "peace with abundance" will eventually lead the world to a new era of peace.

CHURCHES CROWDED FOR RUSSIAN ORTHODOX CHRISTMAS

MOSCOW (RNS) — Moscow's churches were crowded to the doors as the Russian Orthodox observed Christmas according to the old Julian calendar.

Patriarch Alexei of Moscow, supreme head of the Russian Orthodox Church, read a message to the congregation in the Elokhovsky Cathedral in which he wished "peace and goodwill to all Christians."

The message was transmitted abroad by the Soviet news agency, Tass, but there was no mention of it in the Russian press.

Evidence of Christmas was seen not only in the crowded churches, but also in stores, where throngs of shoppers followed the ancient custom of buying small pigs and ducks to be stuffed with porridge and apples.

Restaurants meanwhile attracted large numbers of young people celebrating the traditional Russian prazdnik, meaning festival. The weather was spring-like, in contrast to the severe frost usual at this time of the year.

MORE THAN 20 PRIESTS, SEMINARIANS ARRESTED IN YUGOSLAVIA

BELGRADE (RNS) — A minor wave of arrests of Roman Catholic priests and seminmarians swept Communist Yugoslavia in the last three months, Catholic sources here reported.

Although government authorities here refused to make any comment on the alleged arrests, the Catholic sources said the number of priests and students involved was between 20 and 30.

They said the arrests, based mainly on charges of anti-State activities, took place in October, November and December in Zagreb, Osijek and Djakovo in Croatia; Travnik, Visoko, Sarajevo and Zenica in Bosnia; Zemun, near Belgrade; and Letnice in Macedonia. Among the specific charges made against the priests and students was the distribution of hostile propaganda against the Communist regime.